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THE PHILOSOPHICAL JOURNAL

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THE BODY IS MY HOUSE.

These verses were composed by a Prussian in the Seventh Century, on his Death-Bed.

Tell thou my friends while weeping
They my words descry;
Here you behold my body sleeping,
But it is not I.

Now in life's immortal flickering
Far away I roam;
This was but my house, my covering,
It is no more my home.

This was but the cage that bound me,
The bird has flown;
This was but the shell around me,
I, the pearl, am gone.

Passing through the plains I leave you,
I have journeyed on;
From your tents why should it grieve you,
Friends, to find me gone?

Let the house forsaken perish,
Let the shell decay;
Break the cage, destroy the garment,
I am far away.

BORDERLAND

Remarkable Experience.

In 1844, before the advent of Modern Spiritualism, when I was young, and the State of Kansas was known as the Indian Territory. I went to work for a Pottawatomie Indian, who was educated and in good circumstances.

One morning while at breakfast he said to me: "Henry Clay, I wish you would to-day go and tear down the old log milk-house which stands on the side hill from the ravine."

I said: "All right; I will do it." It was an old dilapidated log building which had been abandoned for some time, having a doorway on the lower side, towards the ravine.

I commenced with a hard spike to pry off the logs. About three of them had been rolled off the top, when I was unaccountably impressed that the whole building would slide down the hill. I looked around to see if there was any cause for this unaccountable impression, but could see none—but the impression increased on me, that I was impelled to step out of the door and made a spring, as I supposed, to jump about four feet, intending to look back and see if there was anything moving.

When I sprang from the doorway, instead of alighting four or five feet from the door, some (then to me unaccountable) power bore me up so that I landed about 18 or 20 feet below, instead of only four feet, as I intended.

At the same time, just as I had landed, the building collapsed and the logs came rushing down to

within two or three feet of me, and would inevitably have crushed me to death had I remained a few minutes longer or hesitated.

At that time, and for years after, it was an unaccountable mystery to me, but now I know by experience that the saying is true, as found in the old Scriptures: "He shall give his angels charge over thee, and in their hands they shall bear thee up."

H. C. McCLURE.

A Haunted House.

The house is located at Carpentersville and is owned by David Hill, and was until recently occupied by Robert Zorneck. The house was built by Wm. Wilbur, who resided there several years and met death on the railroad track.

The next inhabitant also met a violent death, committing suicide. Chas. Coon moved into the house soon afterward and a few years ago was run over and killed by a train. After this a family moved into the house, and one night the daughter retired and the next morning was found dead in bed. About two years ago Jos. Warner

moved into the house. He was driving home one night and was thrown out of his buggy and so badly injured that he died. Last week Zorneck was sleeping in his room upstairs, and was awakened by the door being opened. He closed it several times and it each time was reopened. The last time he locked the door, but it soon afterward opened with a bang. Looking about the room he thought he saw a person moving around, and from the description given the next day all agreed it was Jos. Warner, who had lived there. Zorneck has vacated the premises.—*Hampshire (Ill.) Register.*

Sardou and the Spirits.

All Paris is talking (says a special correspondent in the *New York World*) of the wonderful spirit manifestations which are said to have appeared recently to the famous playwright, Victorien Sardou, especially of the vision which he declares he has had of the house occupied by Mozart on the planet Jupiter.

The recent manifestations began, according to Sardou, one evening a few weeks ago, when he was

working on a new play at his desk. His mind was engrossed with his task, and nothing was further from his thoughts than Spiritism.

Suddenly the electric lights went out and up again three times. The intermittence was distinct and apparently deliberate and purposeful.

Then a bouquet of white roses, perfectly fresh and uncumpled, was thrown from the ceiling before him on his desk.

To the flowers was attached a card bearing the name of a young woman who died many years ago and for whom Sardou used to feel a sort of paternal affection.

The dramatist immediately construed the light signal and the offering of the bouquet as marks of approaching spirit manifestations. Calling the lady by name, he asked half aloud:

"Do you wish to talk to me?"

Instinctively, and with no apparent effort of his will, Sardou's hand pounced upon a pencil. A sheet of blank paper was drawn before him by some invisible agency, ready for him to write on.

Then a query was rapidly pencilled about Sardou's willingness to deliver certain messages to people living in Paris.

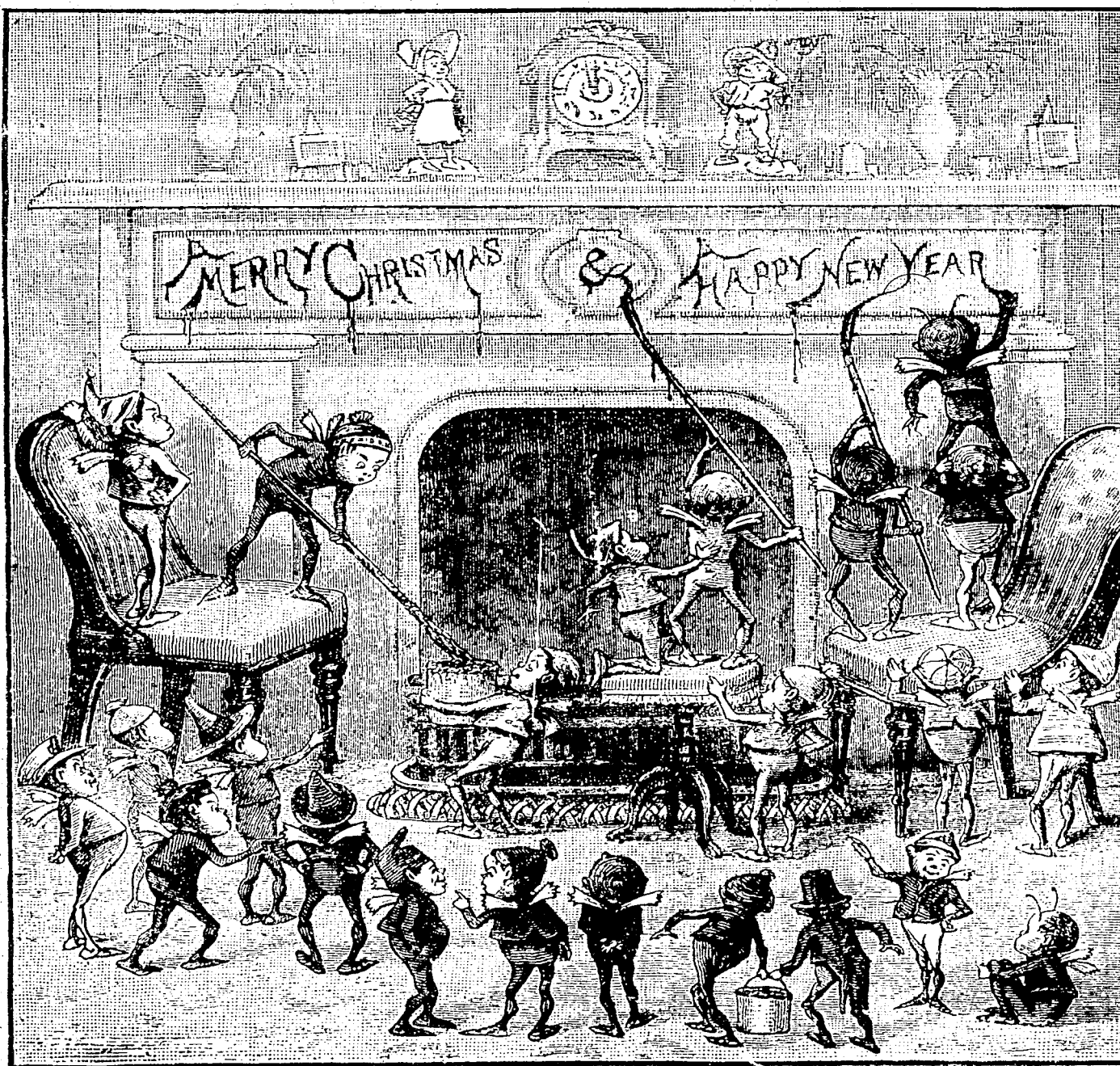
When his hand stopped, the old dramatist could not make out what he had written, so fine was the scribbling and so different from his own. He got his glasses, read the question and answered aloud that he would undertake to deliver the messages.

Then his hand was again driven upon the paper with such extreme rapidity that when it stopped he had not the faintest notion of what was in the lines he had traced.

It proved to be three messages, each preceded by the name and address of the person for whom it was meant. These three persons were unknown to Sardou; even the names of two of the streets he had never heard. Yet when he called he found the people living at the different places. Each message was declared not only intelligible, but of the utmost importance. In every one of the three cases it applied to a difficult or distressing situation to which it brought a solution.

M. Sardou says that since that first adventure he has had nightly communication with the spirits which, according to him, disport themselves about us invisibly.

Sometimes it is a departed friend of his who converses with him, sometimes a famous man, then again some unknown intruder. Once Robespierre himself, the playwright says, came to upbraid him severely (in writing, as before) for several inaccuracies in the play



A Holiday Call from the Fairies.

YAA.

which Sir Henry Irving ordered from the French author and produced two years ago. Robespierre bitterly complained to Sardou that the play was calculated to create a wrong idea of his character and role in the great Revolution.

But perhaps the most curious recent manifestation of which Sardou tells is the picture of the house occupied by Mozart in the planet Jupiter.

The *World* correspondent prevailed upon the dramatist to give a copy of that extraordinary engraving for publication. This picture, M. Sardou says, was made in the darkness of night on the back of a brass plate left by an artist who had that day been engaged on the work of chiselling a portrait of Sardou.

M. Sardou cannot draw, for one thing. Therefore, he can still less engrave a picture on brass, which is a difficult trade in itself. Besides, the most clever engraver will tell you that to reproduce such a design as that intricate "House of Mozart," would take him many hours, perhaps several days, and require a magnifying glass and complete set of sharp tools.

Yet M. Sardou claims that the spirit which possessed him at the time did the humanly impossible feat of engraving this in a few minutes without a slip of the chisel, a break in the curves, or a miss in those small notes which seem to be the material principally used in the Jupiter dwellings; and this, it must be kept in mind, in total darkness.

The next night the spirit again seized the playwright at the same hour, and this time, using a fine pen as an instrument, did the other sketch entitled, "The Animals' Quarter at Zoroaster's."

The first of these fantastic pictures is signed "Bernard Palissy" and "Mozart." The second is signed by the former alone. Bernard Palissy is the celebrated ceramist of the sixteenth century who, in order to carry to the end the experiments that led him to discover the enamel of pottery, was forced, for the purpose of keeping his oven hot, to burn his furniture and even the floor of his house.

Besides the signatures of those spirits the two drawings bear very visibly the line, "Victorien Sardou, medium," and a caption stating what subject is represented.

It will be noticed that the picture, "House of Mozart," bears no indication as to whether the soul of the distinguished musician now dwells in Jupiter or another planet. But the medium, a few days later, asked his familiar spirits to settle that matter, and they did.

The Soul Builds the Body.

FRANK HARRISON.

The ascent of the soul through matter is of great importance to all aspiring men. To realize that we are eternal souls with bodies, and not bodies with souls, is the grandest realization that comes to anyone.

The soul—the *real* man—was never born and never dies. It has neither beginning nor end. It is, The soul comes from nothing, nothing comes from it. It is the only simple in the universe; all other things are compound, and must change. The soul is changeless. The mind and the gross body continually change. Not so the soul. It builds the body and mind.

It is eternally a center of a stream of matter—externally attracting and repelling matter. Even when it leaves the gross body at death it is still clothed with matter—attenuated matter, so very fine that it cannot be seen on the physical plane.

The souls attending this planet in gross or physical bodies are continually changing and building these bodies. The greatest instrument of the soul is the mind, and it is through this mind that all of us are building our bodies. The nature of the soul is purity, and by pure and right thought we build pure and strong bodies. "Right thinking builds good heads. Bad thinking builds bad heads." A good head will build a good body, and a bad head a bad body.

With the mind the soul examines the mind, and constructs and reconstructs the body. Back of both mind and body is the ego, or soul, eternally at work. It does not need rest; *it is*. When the soul gets through with the earth body it passes out with the finer or spirit body—the ethereal body—and goes through a new cycle or round of experience, always building a finer body in which to reside. The transition we call death is in reality a birth—the soul is merely passing from a gross surrounding to a more refined one. Here it will continue to build and construct a finer body yet. When at some period it constructs the perfect ethereal body, it will reach the superconscious state, and will be in eternal joy and bliss. Then the mind will be eternally calm and peaceful.

It is the mind that hides the soul with veils of doubt, fear, ignorance, superstition, falseness, etc., and causes all so-called woe, sorrow and misery of man in his evolution from one plane to another, and it is the mind that is disturbed and suffers by its own action. The soul—the real—does not suffer; therefore, how important it is for us to realize our own real greatness, and with the mind control the mind, and construct and build finer and better bodies, and hold on to them for greater periods of time, that we may get through with working in the coarser or grosser forms of matter.

Budington says: "During earth-life the ego is busy building a more ethereal body within the physical body. This spirit-body is the more permanent organism. The ego must protect itself by an organism, or it would lose conscious individuality and external expression; hence it draws through the organs of the earth-body all those external substances necessary for its support and essential to construct a permanent body. This is called the spirit-body. When at last it has used the earth body as long as is necessary for its complete construction, and attained the knowledge and experience needed for its best unfoldment in contact with gross matter, the spirit-body withdraws from the earth-body, and dwells in environment adapted to its needs. The sooner that all souls realize that they are eternal, and wear bodies the same as we wear clothes; that we are eternal living souls with bodies, and not bodies with souls, the sooner will we reach a joyous and blissful state—a heavenly state."—*Two Worlds*.

Life, to the ignorant man, is one long night through which he sleeps without awaking.

TO A LOVED ONE.

A word I send to her whose thought
Has in my better self outwrought,
A holier manhood which I name
And burns for aye an oriflame—
'Tis true! 'tis true.

Yes! parted long by years of time,
I tasted long their richest wine,
Where'er she wanders, near or far,
I am to her the guiding star.
So true, so true.

Dear one, I am no longer weak
When'er I find your side would seek,
And, do believe me, e'er the same,
Though marriage bond I could not claim.
E'er true, e'er true.

And he who has your mortal life
Encircled as his wedded wife,
May blessings on his pathway fall;
For love is God enshrined in all.
O'er true, o'er true!

He keepeth thee from worldly harm;
He shieldeth thee with love's strong arm;
And while thy heart beats warm and true,
Oh, keep this earthly star in view,
In view, in view.

But in the heavens none do bind
With promised vows. Such are consigned
To folly's ways: The soul has need,
And draws the love on which to feed
Anew, anew.

MARY KELSEY BOOZER.

Is Spirit Matter?

ARTHUR F. MILTON.

A recent article in the *JOURNAL* concerning the difference between soul and spirit recalls the controversy of a past decade on the subject quoted as our caption.

The first article incited many others, *pro* and *con*, but no decision was rendered, for the general reader cried: "Halt; enough!"

A "dictionary" might define it with like results. The words have been used to convey like meanings so often that many would decline a separation, yet we could probably find reasons for a division in the simple fact that most Spiritualists accept man as a triune being—body, spirit and soul.

If the body is one thing, and spirit and soul two other things, they are most likely composed of different substances, or principles. But when we speak of spirit and matter as the two entities which constitute life, soul becomes one with spirit. Then again, there is a principle referred to as "over-soul," as though it were something needed to bring forth a form of life independent of either spirit or matter—man so called.

It is true, man is independent of them in that he is not chained to them and constitutes a little world unto himself. But he is dependent on matter for the maintenance of his body, and after death he passes into the so-called "spirit" world.

Who knows but that he will be as much dependent on that entity for the maintenance of his spirit as he was on matter for the maintenance of his body?

Still his spirit is not his soul, for spirits so-called, love and hope, doubt and fear, aspire, etc., from their heart-center just as mortals do.

If the spirit was the soul, they would be thus conscious all over. It is true they *feel* more generally all over, but that is due to their superior degree of sensitiveness, as many mortals are experiencing in medial development.

Thus the soul must be something different from the spirit and of a still higher substance, or principle—undoubtedly an intelligent principle, for it is that central force which makes man conscious.

Now, whether we term it God, or life, or law, or love, is indifferent. They are but expressions that define it more clearly. But its particle we term soul, and some-

times change off to the divinity, or God-in-man, thus getting back to a definition as in the *forenamed*. But if soul is spirit, then spirit so-called must be matter in another form, and man as a spirit is still an inhabitant of matter.

It is of no consequence, however, which is which. But we are inclined to think that electricity is the medium element between the original life-principle and that which we cognize as matter, in whatever form we may understand it; and we do not understand electricity.

We understand its uses; so do we understand the *use* of reason—our soul-consciousness—but do not know what intelligence *per se* is.

Time was, when electricity (un-curbed) was regarded as something supernatural. Man cognized it, but could not control it. As he learns more of the latter he will probably understand it better.

Those who study self, find a close relation between electricity and spirit or that which composes the forms in which spirits appear. Acute sensitiveness will prove to those in spirit communion that the touch of a spirit always resembles the tingling sensation of an electric battery. We judge the cause by the effect.

The study of the soul—living within—has given rise to the divine theory or proposition, though to some it is venial knowledge. They also judge the cause by effects experienced through this introspective existence. A closer acquaintance with this divine entity may also enable us to yet control it as we are now controlling spirit or electricity—who knows?

Ideals of Coming Fraternity.

J. P. COOKE.

"The days are ever divine as to the first Aryans. They come and go like muffled and veiled figures, sent from a distant friendly party; but they say nothing, and if we do not use the gifts they bring, they carry them as silently away," said Emerson, and among the gifts which the "Great Giver" has sent to humanity, in the days that are no more, is the gift of Spiritualism and its philosophy.

It has shown us the advent of man, on the "human bearing planets," as the fruit of these earthly globes. What an inducement does not this simple thought of the human kinship afford to the cultivation of spirituality and humanity. I believe that if it could be made familiar and vivid it would have a wonderful power to paralyze the evil arm and steal the evil mind away, while stationing on either side of each living man and woman, an angel of Terror or of Trust, that would prevent any from straying far to the right or to the left.

It should be more powerful over hard, coarse, and brutal minds than any of the theologic terrors of the past have been. This spirit of brotherhood brushes against us in the street—nay, in our homes. We hear its cry though we stop up our ears to shut it out. We see his sufferings though we pass hurriedly on the other side.

Modern knowledge reveals a law of social development that has an intimate bearing on the question of this inspiration of fraternity. I refer to the law of evolution, the nature and scope whereof have been demonstrated and illustrated past the point at which further expos-

tion is required. This law rivets the members of the human family together—the truly human—making links of gold out of the airy sentiments that were supposed to be ephemeral, yet rest in the core of the inner or spiritual life.

In view of this law, the brotherhood of society becomes an increasing organically developing creature, and the significance of the moral element becomes very impressive. This significance lies in its rendering society self-developing, self-organizing, self-evolving. It compresses all power within the compass of human attributes, makes the race its own providence, its own reformer.

If things went right, the Heavens were praised; if they seemed to go wrong, men submitted, tried to appease the divine displeasure, never investigating their own conduct, never taking hold to improve their own estate. In this view of things it was impossible to convince people of their responsibility. The blame could always be thrown upon God, and as he was blameless, all powers were virtually held innocent. Bad men and good men alike said they could not help it.

To all this the law of evolution puts an effectual stop. It places responsibility where it belongs. If man is to progress morally, we must do the work. "Our wills are ours." We must take the initiative. Yellow fever used to be considered a dispensation from Providence in Havana or Santiago. American rulers insist on cleanliness and dirt diseases disappear. We are then the Providences. "Too late, under the solemn fillet" we "saw the scorn."

All these impelling powers are now seen to be part of the life of the race, a live organism which grows by the use of its own faculties. If it fails to grow it is through its own fault.

Whether there shall be peace or war, rule or misrule, purity or corruption, justice or injustice; whether national treaties shall hold or not, whether republicanism shall succeed or fail, whether the State shall be loyal or disloyal, whether the city shall be governed by its higher or its lower classes, whether streets and sewers shall be sources of health or disease, whether pestilence shall be invited or warded off, whether virtue shall strengthen the citizens or vice shall weaken them, are questions that men must answer for themselves. There is no higher tribunal for these matters than the God-given reason of men. These things pertain to earth and man. His intelligence is or must be made sufficient.

If things go well or ill rests with those who are commissioned to make them go. This idea restores to man his moral faculties—gives him once more the stimulus to effort. Who helps the evolution—the social ideal on, and who retards it? They who help it on help everything on; every member feels the thrill, every particle tingles with the vital glow. They who retard it keep everything back and cause depression in all parts of the system. They deaden the springs of life.

The healthily active are benefactors, whether they do much or little, organize a state or regulate a household, invent a sewing machine or faithfully use one; reform the abuses in the institutions of a city or lead sweet and simple lives, found a system of education or successfully rear and develop a single child.

Those who love goodness will

seek to bless humanity. In humble ways or larger ways:

If done beneath these laws,
E'en servile labors shine.

Let the spirit of "Enthusiasm for Humanity" become a fact and imagine the results. The morbid and unhealthy are those who waste others' lives by recklessness or waste their own lives by idleness, sloth or sin. The springs of action are very delicate.

We can well understand the passionate impatience with wrongdoers that they feel who have conceived this idea in all its force; we can comprehend their abhorrence, their denunciation, their furious assaults on the people who thrive on the lower appetites of their fellow creatures, the pimps and panders and drunkard-makers, the knavish doctors and the demagogues who fatten on the miseries of their fellow beings. We can as well understand the enthusiasm with which benefaction is hailed whenever it is recognized—the public and general beneficence which touches no private need in special but seems to work for the substantial good of mankind. In these noble works men betray the instincts of true humanity which gives them common cause with the angels in heaven!

Oh, Fools and Slow of Heart.

Marconi has succeeded in receiving a message over the ocean by wireless telegraphy. While he was in the act of receiving this message, a few of the pig-headed doctors, clergy and conservatives of Florida were trying to send a woman to the penitentiary for claiming to heal the sick at a distance by sending mental or spiritual messages to them by thought-telegraphy.

In 1844, when the National Democratic Convention met in Baltimore and nominated James K. Polk and Silas M. Wright to head the national ticket, Morse's telegraph was in operation between Baltimore and Washington. It was a new thing. A dispatch was sent to Wright and in 20 minutes he answered it and declined the nomination. Geo. M. Dallas was then nominated. Many members of the Democratic Convention refused to believe in the telegraph, even after they had inspected its workings, and they declared the whole thing a deception, and that the Convention had been played into the hands of the Whigs by a most silly and thin device.

The distinguished Prof. Lardner, of London, has just demonstrated to his class in natural philosophy that steam navigation of the ocean was impossible. The class had just taken his word for it, when the first steamship that ever crossed the Atlantic steamed into Liverpool harbor. Proudhon, the celebrated French scientist, had proven to his own satisfaction and that of his class, that such an animal as the giraffe was impossible, and the stories of its existence must be relegated to the literature of the centaurs, hippogriffs and dragons. A few minutes later a show came to town with a live giraffe looking out of a hole in the roof of his house or cage. Proudhon refused to go with the boys and see the animal, stoutly maintaining that if the facts were against him, "So much the worse for the facts."

Some time ago the astronomers, on a certain night, had their glasses turned and their photo-

graphic machinery set toward a certain constellation over head. There was a vast tract of space there which was dark and uninhabited. Suddenly a magnificent sun burst into view, a sun that, compared with our own, was as an arc light to a tallow dip. The astronomers saw that a new system was forming. They had caught the Almighty in the very act of forming a new sun and a new system of worlds.

And yet with these new suns bursting out in the heavens, and with every pore in mother earth sending up a jet of flame, and with demonstrated marvels coming as thick as roses in California, the mole-eyed, pig-headed Persecutor still plies his scorpion whip as he did in the Middle Ages.

Jesus said of these people, "O, fools and slow of heart!"—*Los Angeles News.*

Dec. 28, 1901.

Should Inform Himself.

TO THE EDITOR:

A writer, F. G. McC., in discussing the religious systems, makes the reckless assertion: "Christianity is willing to give credit for all that is good in other religions, and still to show a more excellent way." As Christ responded to the questioning young man who addressed him as good master, saying to him: "Why callest thou me good? There is none good but one—God," and directed him to keep the commandments. It is evident that F. G. McC. is somewhat ignorant. The Nazarine made substantially the same statement to the lawyer and the scribe.

A great Oriental prophet circulated the same doctrines that Christ taught, and while the latter turned water into wine instead of into bread, Buddha prohibited the use of intoxicants. He also prohibited sacrifices. How is it that Christianity is "a more excellent way." Evidently F. G. McC. never heard that Stephen Girard, Benjamin Franklin, James Lick, Baron Hirsch and other great-souled philanthropists were not Christians in the traditionalist sense. His quotation from a Hebrew prophet is O. K.—"Do justly love mercy and walk humbly with God." If he persistently seeks the truth he will doubtless arrive at the same conclusion of that eminent thinker, Thomas Jefferson—"That the pure, ethical teachings of Christ have been misconstrued and perverted." That foremost of modern prophets, the late Dr. Isaac M. Wise, declared:

"Jesus' teachings were unpalatable to the average mass of the nations; so they distorted them, until they have no semblance to the original. To make amends for their neglect of his lessons, they deify the teacher, hoping, we believe vainly, that 'faith and blind worship will atone.'" Thus substantially endorsing Jefferson's declaration. QUAKER.

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No notice will be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 80 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, JANUARY 4, 1902.

A HAPPY NEW YEAR TO ALL.

Christmas was celebrated not only in Europe, America and Australia, but also in the ancient land of India. It is called the great feast, and flowers and decoration abound everywhere. The feast day celebration was carried there by Europeans, but it took hold rapidly and became popular at once. It is a grand gala day.

Dr. J. M. Peebles is now in Australia, and the Sydney *Psychic Journal* for December has a fine engraving of the doctor on its first page.

Mrs. Cora L. V. Richmond is delivering lectures every Sunday at 11 a.m. at Handel Hall, 40 Randolph St., Chicago, as pastor of the Church of the Soul.

Legacy.—Mrs. Bugl Corwin died at Greenport, L. I., a few weeks ago and left \$12,000 to be spent on lectures on Spiritualism, to be delivered in the towns of East Marion, Orient, Greenport, Southold, Peconic and Shelter Island.

E. W. Sprague and wife, missionaries for the N.S.A., will serve the Philadelphia (Pa.) Spiritualist Society during the month of January. Their services can be secured to hold meetings and organize societies anywhere within 200 miles of Philadelphia. Parties wishing their services during that month please address them at 605 North Seventh St., Philadelphia, Pa. They will return to Ohio and Indiana, Feb. 1.

Those who know themselves to be owing this office for subscription or advertising are respectfully requested to pay the same.

The New Year—1902.

The old year just passed into history has been a memorable one—filled with disaster, trouble, war and commotion, throughout the world. In these things it has out-rivalled its predecessors, and we all can join in a hearty "Good-by" to it.

With this issue, the PHILOSOPHICAL JOURNAL enters upon its thirty-ninth year, and wishes all its patrons a "Happy New Year"—a season of tranquility, prosperity and the attainment of psychic development.

The Philosophical Publishing Co. has taken possession of the JOURNAL, the Occult Book Store and the general business, guarding their interests and directing their destinies, as will be seen by the names hoisted on our mast to-day.

The change, in all its details, was arranged by the spirit band in charge of the PHILOSOPHICAL JOURNAL, and hence all may expect the best results.

Mrs. Newman and myself needed help, and by this arrangement we expect to be relieved from some of the cares of business, which we have sustained for several years. With this relief we are promised returning vision and renewed health and vigor.

Christmas Inconsistencies.

Under this heading the San Francisco *Evening Post* on Christmas Day had a leading editorial showing up the inconsistencies of so-called Christian nations. Among other things it gives the following forceful "hits":

There is "peace on earth and good-will toward men" in all heathen countries on Christmas. The only peoples at war are Christians, and the only nations wherein good-will is not outwardly manifest are those that have erected temples to the Christ who said: "Love your enemies."

If Christ were to come to-day, he would find the British Christian at war with the Boer Christian, and he would find the Christians of Venezuela at war with the Christians of Colombia, and the Christians of Colombia at war with other Christians of Colombia, and the Christians of Chile and Argentina on the verge of war with each other.

He would find the Christians of Germany eager for war with the Christians of Venezuela, and only deterred from war with the Christians of the United States by the fear that the Christians of the United States might be able to invoke the god of battles more potently than the German Christians.

After showing that greed was generally the cause of war, the *Post* makes this sharp contrast:

Christian Russia is trying to pick a quarrel with pagan Japan, but the latter being pagan and, therefore, tolerant and long-suffering, is not so eager to cut its enemies' throats or risk the cutting of the throats of the Japanese. In this instance the Christian money-changers are the inciting motive of murderous strife. Certainly

Christmas is, this year, a misnomer within the limits of Christian civilization.

The PHILOSOPHICAL JOURNAL would respectfully inquire: If the Nazarine is rightfully called "the Prince of Peace," why are his followers so eager to show themselves as "Princes" to fight, and as demons when in war?

His command was: "I say unto you: Love your enemies." The practice of his followers is now, and ever has been, to curse and kill their enemies—to provoke quarrels in order that they may confiscate the property of friends and foes alike—thus proving that they are not legitimate followers of "the meek and lowly" Jesus of Nazareth.

Spiritualism is Triumphant.

Spiritualism is spreading and controlling the thoughts of men in all stations of life. In nothing is this more apparent than in the prominent dailies of the world. Many of these not only show Spiritualism respect but actually indulge in flaming headlines announcing the facts of the phenomena and approving its philosophy.

While Spiritualists are busying themselves in contending over trifles and indulging in bickering, strife and contention over small matters, the world is getting ablaze with the light it sheds abroad and basking in its rays.

Men of science who are at the very apex in their particular lines, lawyers, doctors, statesmen and politicians, are catching the enthusiasm, and the theme which most interests them all is that which concerns the next state of being, after "shuffling off this mortal coil." This they talk about everywhere, in public and in private, until the world is full of thought, argument and research concerning it, and its realization in the life beyond this physical existence.

According to the great dailies, no one ever dies now—all are said to "pass away," and patriots and statesmen are said to watch with interest the shifting scenes of human destiny, and in funeral orations they are said to be "angels hovering around," guarding those they leave behind, and often manifest themselves in various ways.

Home for Mediums.

The Veterans' Spiritual Union of Boston is engaged in collecting money for a mediums' home. The *Banner of Light* has subscribed \$500 to head the list, and circular letters will be sent to Spiritualists all over the country for the purpose of getting sufficient money to either put the property at Waverly in proper condition to receive poor and indigent mediums, or else to procure some other property for that purpose.

There are poor and aged mediums all over the country who are in need and some are in almshouses. These

should be cared for and their lives made more comfortable. The Veterans' Spiritual Union is an organization which knows no bounds of States or countries and we commend their work to any Spiritualist who is able to assist in providing a home for worthy mediums. A long article appeared in the JOURNAL, dated Oct. 31, to which we would refer our readers for detailed information concerning Waverly Home.

The trustees of the fund are: Harrison D. Barrett, Boston; Dr. B. F. Austin, B. A., Toronto, Canada; Mrs. Minnie M. Soule, Somerville, Mass.; George W. Kates, Philadelphia, Pa., and Irving F. Symonds, Boston.

Letter from England.

It is with pleasure that we present to our readers the following extracts from a letter just received from the editor of our valued contemporary, the *Two Worlds*, published in Manchester, England, which is newsy and will interest our readers. He says:

Your JOURNAL coming across the continent and the ocean every week speaks to me forcibly of the good work you are doing so far away from old England.

I am sure you will be sorry to learn that Mr. Geo. Hill, who lived for some years in Oakland, Cal., is seriously ill and expecting to have to undergo an operation for cancer. He is highly thought of and deeply respected here as a splendid worker and a good man, and his many friends deeply deplore the suffering he is called upon to bear.

Mme. Montague is doing a good work here.

Spiritualism in England is going along firmly and well, and we have at last obtained legal recognition by a round-about process of law. The movement is now a Limited Liability Company, and in this way obtains legal recognition and protection.

WILL PHILLIPS.

Can Photograph a Thought.

To many people such terms as "personal magnetism," "vitality," "will power," and so forth, represent little more than ideas. But Dr. Baraduc, the famous French physician, has shown that they are actual things, as real as air or water. He has recently perfected an instrument by means of which he can actually measure the vital and nervous force, and mental and physical strength of any person.

This marvelous machine consists of a copper needle suspended by a piece of silk fiber in a glass case. So sensitive is the needle that it responds to the slightest vibration of a hand which may be held near it. According to the degree of physical and mental health of the experimenter the needle is attracted or repelled, with varying degrees of strength.

But Dr. Baraduc's discoveries go further even than this. It is stated that he has obtained photographs of things which have been merely thought of; he has even photographed the electric or magnetic rays of vitality which surround every person, and which are supposed to account for the influence which some minds possess over others.—*Each*.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

IN THE WORLD CELESTIAL, by Dr. T. A. Bland, 161 South Hoyne Ave., Chicago, Ill. \$1.00. Plymouth Publishing Co. For sale at this office.

We all desire to know where the spirit-world is and what sort of a world it is. The information given in this book.

It is the record of the experiences of a literary man whose dead sweetheart, after appearing to him etherealized, materialized, etc., at various times, has him put into a trance by spirit scientists and spend ten days with her in the celestial world. She took him to her home, where he met a large party of his kindred and friends whom he had mourned as dead. A reception is given him, to which are invited, besides his personal friends, quite a number of famous men and women who had been his inspirers. The banquet is described and brief reports of the toasts and speeches given. After the banquet a family reunion is held and reminiscences of earth-life are discussed, and as they talked, the scenes passed before them in panoramic pictures.

With his sweetheart, Pearl, as his guide, he visits the City of Brotherly Love, founded by Zoroaster, over 5,000 years ago. Here the Congress of Nations is held. He attended a banquet to the members and reports a speech by Dr. Franklin on "The Ideal Government." They then visit the library and university and listen to a lecture on "Unionism" by Spinoza.

With a party of friends they make an excursion around the world, and have many other wonderful and delightful experiences. After this they visit the lower spheres. A chief interest in the book centers about descriptions of scenes, conditions and characters in the first sphere. The purgatories are there. Swedenborg called them bells; but this writer thinks that too strong a word, and besides, he says it does not convey to an earth dweller the true idea. Hell is a place of punishment, but purgatory is a place of penitence and reform. This is a great mission field where wise and good spirits from the higher spheres preach the gospel of love, the only redeeming force in the universe.

Churches, representing the different sects of earth, were found in this sphere, their pulpits being occupied by preachers fresh from earthly churches. These at first regard the missionaries as heretical intruders, but ere long they become converts to the broader faith, and leave their pulpits to the more recent arrivals from the mundane world. The descriptions of that sphere and of those who dwell there are realistic and thrilling.

The ninth day is spent in a visit to earth. Pearl takes him to Washington, where he finds the President and Congress surrounded by spirits from different spheres, using their psychic power over our public men, some for good and others for evil. They go to Boston, where they attend two seances, and witness spirit control and materialization from the spirit view-point; then they go to a house where a man is passing through the change called death.

The description of this scene is highly interesting.

The closing chapter is entitled "The Wonderful Awakening," and is a beautiful and fitting climax to this marvelous story, which is both a charming love romance of both worlds and an instructive revelation of the spirit-world.

Rev. H. W. Thomas, D.D., pastor of the People's Church, Chicago, and president of the Liberal Congress of Religions, gives the book his endorsement in the form of a brilliant introduction, in the course of which he says:

"It is reasonable to suppose, and certainly not unscriptural to say, that those in spirit-life minister to those yet in the body. There should, in thought and feeling, be no great separation, no impenetrable wall, between the living and the dead, or those who have passed through death to the life beyond.

"The venerable and learned Dr. Nash, of the Methodist Church, told me, 25 years ago, that the time was not distant when it would be no more strange for people to say they had met persons from the other world than that they had seen some one return from a journey to Europe or Asia.

"That this beautiful book is in substance true the author believes, and those who have known him longest and best, esteem him most for his high intellectuality, integrity and nobility of purpose."

Nothing seems lacking in the New Year 'number of the *Ladies' Home Journal* to make it the most complete issue of that periodical yet published. In every way it is singularly attractive. Mr. Bok presents an absolutely unanswerable editorial against the "cramming" system in the education of children. All of the regular editorial departments are unusually interesting, especially that of fashion. Curtis Publishing Co., Philadelphia, Pa. 10 cents.

THE SECRETS OF ASTROLOGY REVEALED—How to foretell Future Events. by Prof. J. MacDonald. Price, \$1.00. For sale at this office.

The Shrine of Silence,

A Book of Meditations,
By HENRY FRANK.

This is a work designed to obliterate the line of demarcation between religion and science, and presents the common ground on which both must abide. The style is epigrammatic and poetic. It is designed as a Book of Devotions for Rational Thinkers, and will be found to be a most useful substitute for the usual prayers in the public services of liberal religionists.

Ella Wheeler Wilcox says of it: "Beautiful, interesting and most helpful." A Baptist clergyman of North Carolina writes: "It is one of the most suggestive books I have ever read, and is full of great chunks of thought." A gentleman writes from Brooklyn: "It is like reading a new Bible." A lady, from Chicago: "My daughter is buried in your book. She refused to join a whist party that she might be alone to read it."

"In material, make-up, letter-press, cover and decoration, it is one of the handsomest volumes presented this season. It is a remarkable book in many respects and in none more so than in a spiritual and philosophical character. It has a readable charm about it that makes it as interesting as a romance."—*The Sunday Press*, Albany, New York.

273 pages, bound in tinted buckram, done in two-color initial letters, designed by H. B. Reisman, printed on soft, dainty paper. Price, \$1.50, postpaid. It may be ordered through any bookseller, or will be sent postpaid for the price by the Abbey Press, publishers, of 114 Fifth Ave., New York, with agencies in London, Montreal and elsewhere, who always issue interesting works.

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A Book written in answer to the question: "How can I become a medium?"

On the basis of the new science of spirit, by determined laws, this work unitizes all psychic phenomena. The capabilities and possibilities of the sensitive state—mediumship—are shown, and also the necessities and limitations of that state. Sharp lines are drawn between what is spiritual and what is not. Every phase of Mediumship, Clairvoyance, Mind-Reading, Hypnotism, Automatic Writing, Inspirational Speaking, Healing, etc., and the physical manifestations, are lucidly explained and practical lessons given in the development and culture of each.

It furnishes the information every Spiritualist and every investigator desires. Price, 25 cents; by mail, 40 cts. For sale at the JOURNAL office.

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Mediums' Directory

[MEDIUMS' CARDS put into this Directory for 25 CENTS per line per month.]

Mrs. Dr. Dobson - Barker, Healer, Box 132 San Jose, Cal.

Mrs. Brooks, spiritual and trance medium, located at 1206 Market St., rooms 34 and 35. May be consulted on all affairs of life while in a perfect trance. Letters containing stamp answered.

Mrs. D. M. Colby, Readings, 1041 1/2 Valencia-st., S. F., Cal. Phone, Church 680.

Edward Earle, Independent Slate-Writer, 328 Ellis St., S. F. Seances Sun., Tues. and Thurs. Readings daily except Sunday.

Mrs. Eberhardt, 3250 22nd Street. Circles Tues., Thurs. and Sun. eves. Phone Blue 954.

Prof. Fred P. Evans, the world-famed medium for slate-writing and clairvoyance. Interviews daily at his new office, The Occult Book Agency, 400 Fifth Ave., New York City. Send stamp for circular.

Mrs. Mena Francis, Spiritual Medium (Independent Slate-Writing) 115 Haight St. San Francisco, Cal.

Mrs. Anna L. Gillespie, 490 14th St., San Francisco, Cal. Readings. Will answer calls for lectures and funerals.

Mrs. Gillingham, 305 Larkin. Mon. & Thur. 10 to 4. Other days, 532 22nd St., Oakland, Cal.

Horoscope cast and scientific hand-reading. Mme. Arva Pontis, 227 Taylor St., S. F.

Charlotte E. Haywood, rapping medium, 1233 Market St., San Francisco. Questions answered by letter. Room 86; hours, 12 to 4.

Mrs. Hendee Rogers, Nevada House, San Jose, Cal. Circle Tues. & Fri. 8 p.m. Readings daily.

Mrs. Kate Hoskins, Medium, Lecturer and Healer. 423 1/2 So. Spring St., Los Angeles, Cal.

Mrs. Hubbard, 109 Oak St., S. F. Circles Tuesday & Friday, 8 p.m.; Wednesday, 2:30; 10c. Readings daily, 50c. Diseases diagnosed.

Mrs. Lester, medium, palmist & magnetic healer. Readings daily. Circles, 148 Sixth St.

Mrs. McMeekin, life-reader and mental healer, 205 Turk St., San Francisco, Cal.

Mrs. E. M. Miller, automatic slate-writing medium. 342 13th St., bet. Valencia & Mission. Phone Folsom 3062. No sign.

C. V. Miller, wonderful etherializing and materializing seances. Only medium received prize medal in Paris, 1900, Germany and other countries. Seances Sun., Tues., Fri., 8 p.m. 50c. 1084 Bush St., near Leavenworth.

Mrs. C. J. Meyer, spiritual & business medium. Sittings daily. Circle every eve. 385 McAllister.

Sol Palinbaum, Trance, Test and Healing Medium, 856 1/2 Isabella St., bet. San Pablo Ave. and Market St., Oakland, Cal. All diseases diagnosed. No questions asked. Office hours 10 to 12 a. m.; 2 to 6 p. m.

Geo. F. Perkins, spiritual reader & teacher, 1073 1/2 Market St., San Francisco, at Vitae-Ore office. Daily, 10:30 to 5 p.m. Circles, Tuesday, Friday and Sunday evenings.

A circle is now forming for the study of Psychology. Those interested may correspond with or call on L. V. Raymond, 227 Taylor St.

Mrs. Jennie Robinson, 509 Larkin St., S. F. Circle Monday eve. Sittings daily. Readings by mail a specialty, \$1.00. Telephone Sutter 841.

Mrs. Sarah Seal, Spiritual, Healing, and Business Medium, 521 Golden Gate Ave., S. F., Cal. Readings and Treatments daily.

Mrs. Sophia B. Seip, psychometrist, clairvoyant & palmist. Business advice & life readings, 10 to 5, 7 to 9, 50c; \$1. 903 1/2 Washington St., Oakland, Cal.

C. Mayo-Steers, 112 1/2 Oak St., S. F. Trance Medium. Readings, \$1.00. Tel. Howard 527.

Mrs. M. R. H. Stoddard, Convincing test circles. 10c. Sun. & Tues. Readings daily. 278 9th St.

Prof. Weller, clairvoyant, scientific palmist and phrenologist. Sittings daily. Readings by mail, \$1.00; 12 questions answered. Mediums developed. Call and learn what gifts you possess. Development guaranteed. 1007 1/2 Market.

Mrs. J. J. Whitney, trance, business medium; life reader; examines ore, oil locations, medical clairvoyant; treats cures sick, cancer removed without use of knife. 1164 O'Farrell St., near Gough, Ellis-St. car. Sittings \$1: letter, \$2. Telephone Hyde 2461.

Mrs. Winchester, trance medium. 1610 Clay St., San Francisco, Cal. Sittings daily.

Mme. E. Young's test meetings Tues., Thur. and Sun. eve., Oriental Hall, 619 McAllister St. Sittings daily. Telephone South 764.

ONE STEP HIGHER.

Oh, how we long to hear the voice
Attuned by heavenly fire,
When it will say: "Take heart; rejoice.
You're wanted one step higher."

To know that we have faithful been
In all the cares of life;
That we no more will wish to sin,
But live above the strife.

No more the tempter will hold sway,
Or lead us from the right;
His hold has slipped from us away,
And there is no more night.

That voice will speak to one and all,
Some day, sometime, somewhere;
And we will listen to the call,
And dwell in life more fair,

Than we have ever hoped to see,
Or dreamed 'twould be our lot,
To dwell in love eternally,
Without one gloomy spot.

G. W. SANFORD, Verdugo, Cal.



The Editor is not responsible for the opinions of correspondents.

A Worthy and Needy Medium

TO THE EDITOR:

I desire to interest you in the needs of that worthy pioneer medium and worker, Mrs. E. V. Wilson, widow of our arisen brother, E. V. Wilson, who for 30 years battled for our Cause when it cost a great deal to be a Spiritualist.

Mrs. Wilson is very feeble, being under the doctor's care, and she is in need of financial aid. Our sister asks not for charity; she has some copies of the last edition of her husband's book, entitled "The Truths of Spiritualism." It is neatly bound in cloth and contains nearly 400 pages of just what its name indicates. It is a grand work and will make a suitable gift to a friend. The purchaser and donor will confer a lasting benefit upon the recipient of this splendid gift, and will at the same time aid a worthy and needy sister.

Please do not lay this aside and forget it, but send \$1.00 to Mrs. E. V. Wilson, 1 Union St., Valparaiso, Ind., and you will receive the book postpaid by return mail.

E. W. SPRAGUE.

Iowa.—The first annual convention of the State Spiritualists' Association of Iowa will be held in the Woodman Hall, Oskaloosa, Iowa, corner of First Ave. and Second St., Jan. 16, 17, 18 and 19, 1902. President, Dr. G. A. Hinton, Oskaloosa; secretary, Stella A. Fisk, Keokuk. The public are most cordially invited.

The Grandson of Victor Hugo has petitioned the Minister of Justice at Paris for permission to wear his grandfather's name. Now he is George Victor Hugo. This is commendable ambition in the boy. Now let him live up to his name. There is much in a name, but there is more in a man.—Unity.

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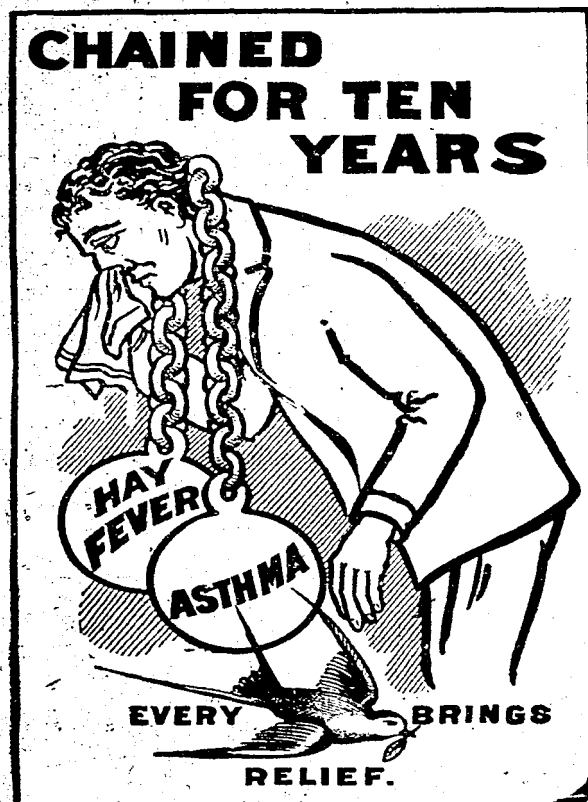
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REV. DR. MORRIS WECHSLER,

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New York, Jan. 3, 1901.

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Local News Summary.

Folsom 3044.—This is the new number of our Telephone. Hereafter please use it when desiring to communicate with the office of the PHILOSOPHICAL JOURNAL or Occult Book Store.

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. O. H. WADSWORTH.

Mission Lyceum meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month. W. T. JONES.

LADIES' AID SOCIETY.—Headquarters at 805 Larkin St., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

Society of Progressive Spiritualists

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. MRS. R. S. LILLIE, of Boston, is engaged for the present season.

Remember the Ladies' Aid Tea Party, which occurs on Wednesday afternoon at headquarters, 805 Larkin St., San Francisco. The ladies will be there to welcome all.

Mrs. D. M. Colby, medium, at 1041 1/2 Valencia St., San Francisco, is quite busy, and has concluded to give up her Tuesday evening circles until further notice.

Benjamin Fay Mills, the noted orator, is lecturing every Sunday evening in Golden Gate Hall, 625 Sutter St., San Francisco. The admission is free, but seats are reserved for regular attendants.

Mr. W. J. Colville concluded his classes last Tuesday, Dec. 31, and gave his farewell lecture to a crowded house on Wednesday. He left for England, via Seattle, on Thursday of this week.

Mme. Young demonstrated spirit return, through her mediumship, last Sunday evening, at 805 McAllister St., after Mrs. Sarah Seal's inspired lecture on the philosophy of Spiritualism.

Mrs. R. S. Lillie gave an inspirational lecture last Sunday evening at Occidental Hall, 305 Larkin St., San Francisco, on the development of the spiritual powers in mankind, and the elevation of the race.

The Children's Lyceum at 909 Market St. had a large attendance of young and old on Dec. 29, and the children received additional presents from Santa Claus. Mrs. Cowell and Mrs. Heussman and others addressed the Lyceum.

At 2 p.m. the Kings' Daughters' Home at 317 Francisco St. was visited by the Lyceum delegation, and Dr. Carpenter and his control (Mr. McAdam), Mrs. Cowell, Mrs. Heussman and Mrs. Wright entertained the old people.

The Oakland Spiritual Society met at Unity Hall, 856 1/2 Isabella St., on Wednesday evening, Dec. 25, and held an experience meeting and one of sympathy for the Cause, as the year is just closing. The president of the society, Alfred Crige, is very ill at Dr. Astor's in East Oakland. Dr. Paliubaum reported that his condition was critical, but the angels had promised to give him in this life a time yet to labor for the sure ballot and spiritual truths.

DR. A. L. ASTOR, Sec.

Henry Harrison Brown had a largely increased audience at his second monthly evening lecture upon "How to Win," with experiments illustrating the power of Suggestion. He gave many experiments illustrating his text, "I am that which I think I am," among them some excellent demonstrations of Clairvoyance and Telepathy.

Mrs. Scott-Briggs, of Los Angeles, is a duly accredited agent for the PHILOSOPHICAL JOURNAL, and we hope she may take many subscriptions in and around Los Angeles.

The Psychical Society met at Woodmen Hall, 521 12th St., Oakland, Dec. 29. Mrs. R. S. Lillie addressed an appreciative audience, the subject being "Telepathy," and it was very instructive.

Next Sunday at 11 a. m. sharp by request she will speak on "The Evolution of Man."

After the morning service the annual election of officers took place, with the following result: President, Mrs. Addie E. Wood; Vice-President, Mrs. Sarah E. Dungan; Secretary, Mrs. M. A. Handle; Treasurer, Mrs. Mary Murphy; Directors—Mrs. M. A. Lent, Mrs. Myra Huntington, Mrs. J. S. Taylor, A. A. Handle, J. C. Handle, Dr. H. M. Barker. A. E. W.

A Beautiful evergreen and tinsel decorated hall, a lighted Christmas tree spectacle for young and old, and fine tests and speaking, were what Mr. and Mrs. C. J. Meyer at Friendship Hall, 335 McAllister St., San Francisco, presented to their friends and the public, beginning Friday evening of last week and continuing until after New Year's Day, with a special spiritualistic watch night meeting on Tuesday (New Year's eve).

On Friday evening the program, under the management of Mr. Philos Cook, was: Song; poetical reading by Capt. Stout; original poetical recitation by Prof. Thos. H. B. Cotton; address, "Jesus, the Jew," by A. Mark Stoddard; addresses and tests by mediums Mesdames Seeley, M. Bird, Wrenn, Stoddard and Mrs. C. J. Meyer; the Santa Claus spectacle introduced with appropriate explanatory remarks of a historical nature by Mr. Cook, followed by an original poetic introduction by Mrs. Darms (Santa Claus' wife), personated by Mrs. Renne, who gave psychic readings; the evening closing with a social reception and refreshments to the friends of Mrs. Meyer and her husband, the latter of whom returned thanks for himself and wife for the kindly greeting their efforts had met. The whole program was interspersed with songs, led by Mrs. Dunkel and Capt. Stout, and other recitations by Mrs. Darms.

Mrs. Eberhardt entertained an audience at 3250 22nd St., San Francisco, last Sunday evening with fine psychometric readings and spirit messages.

Notice.—The regular meeting of the California Sunflower League will be held on Thursday evening, Jan. 2, at 8 p.m. in the Spiritualist Headquarters, 305 Larkin St., San Francisco. All members are earnestly requested to attend. J. S. GILLESPIE, Pres.

Telephone.—If you are near the JOURNAL office and want to telephone to any one, call at the JOURNAL office, where you will find a telephone at your disposal. If you want to give us any news item, call up Folsom 3044.

Wrinkles; their Cause and Cure. Third edition. Copyright, 1896, by Anna McGowan. Price, 50c. For sale at this office.

San Jose, Cal.—A very pleasant social event was a reception given by Mr. and Mrs. Geo. Miller at their residence on Ninth and Reed St., on Thursday afternoon, Dec. 28—the occasion being the presence in San Jose of Henry Harrison Brown. Some 25 persons were present. The rooms were beautifully decorated with evergreens, holly berries and flowers. The afternoon passed quickly away in social converse, the discourse of instrumental music on piano and violin by the talented daughters of the hostess, an address of greeting by Henry Harrison Brown, a good talk by Mrs. Hendee-Rogers and others, and all were invited to partake of delicious refreshments, while strains of music sweet catered to the intellectual appetite. Each one in saying farewell felt thankful to sister Miller for the opportunity of meeting together, interchange of thought and the enjoyment of "a feast of reason and a flow of soul"—and the day will long be remembered by those present. H. L. B.

Oakland.—Mrs. Anna L. Gillespie lectured and answered written questions for the Union Society at Fraternal Hall on Sunday, Dec. 29, at 3 p.m. The audience, which was large, was well pleased. Mrs. Gillespie gave messages of a very satisfactory nature in the evening before a well-filled house.

The third anniversary of the establishment of these meetings will be celebrated next Sunday afternoon at 3 o'clock and evening at 7:30. A graphophone concert will be given previous to the services. Mrs. Gillespie will lecture both afternoon and evening. Mrs. Gillespie, Mr. Hargraves and Dr. Muehlenbruch will give messages, and Dr. Anderson, Mrs. Drake and others will give short addresses. Music will be given by the Gillespie family and others. The admission will be free, afternoon and evening, until further notice. T. E.

Miss Myrl Colby had a birthday party on Monday of last week. Her many young friends were invited, and all had a very enjoyable time, at the residence of her parents, 1041 1/2 Valencia St., San Francisco, which was decorated for the occasion. Refreshments were served in elegant style, and all heartily wished for Myrl a long and happy life with many recurring annual birthday festive occasions.

Our Telephone number has been changed. See notice in the first column of this page.

A Spiritualist Lady would like to obtain light housework from 8 a.m. to 4 p.m. Address, Mrs. IDA SARGENT 2929 28rd St., San Francisco. 51t4

Your Life Told by the Stars

Parts of the Grand Man Relating to the Zodiacal Signs	Signs	Domain of the Signs	Date of the Signs
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Lower Chest	♊	Air	May 20 to June 21
Upper Arm	♋	Water	June 21 to July 22
Lower Arm	♌	Fire	July 22 to Aug 23
Upper Leg	♍	Earth	Aug 23 to Sept 23
Lower Leg	♎	Air	Sept 23 to Oct 23
Foot	♏	Water	Oct 23 to Nov 22
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Dr. Peebles, the grand old man of Battle Creek, in whose brain originated PSYCHIC TREATMENT, has so perfected his method that it has revolutionized the art of healing, and it can almost be said that there are no hopeless or incurable diseases. This system of treatment has brought thousands upon thousands back to health, after they had been pronounced hopelessly ill by the very best local physicians. His cures have been proclaimed PHENOMENAL by the many thousands who have had a chance to watch the near neighbor, friend, or relative, pronounced at Death's door by the local doctor, brought back to perfect manhood and womanhood by this eminent doctor and his associates. These wonderful cures are brought about through a system of treatment originated by Dr. Peebles himself, which is a combination of mild magnetic remedies and a grand science, making the strongest healing combination known.



This method has been so perfected by the doctor and his associates that anyone may use it in the privacy of their own home without detention from business or the knowledge of anyone. Mrs. J. W. Anderson, St. John's, Wash., suffered for years with pain in the ovaries and uterine weakness; she was entirely cured by this treatment. Mrs. C. Harris, of Marionville, Pa., says she cannot express too much gratitude for the results received from Dr. Peebles' treatment for falling of the womb and general exhaustion. Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after suffering from nervous prostration and insomnia for years; he says he now enjoys excellent health and restful sleep every night. G. D. Young, of Wimer, Ore., says: "I bore about my body the piteous spectacle of disease, and death stared me in the face. I now thank heaven I am a well man, and I owe this great victory over disease to Dr. Peebles and his corps of assistants." Mrs. Belle B. Bond, of Dunkirk, N. Y., who was cured of asthma, dropsy, heart trouble and female weakness in a very few months, writes that she recommends Dr. Peebles' treatment to all her sick friends and relatives—in fact, to all suffering humanity.

No matter what the disease, or how despondent you may feel because you have been told there is no help for you, there is still hope. Hundreds of women suffering from irregularities peculiar to their sex have been cured by Dr. Peebles' methods, after being told there was no help for them unless an operation was resorted to. The same may be said of men who are debilitated from excesses and early indiscretions—in fact, any and all diseases yield to this wonderful system. If you are unfamiliar with this treatment, which is annually curing thousands of those pronounced incurable, do not fail to send at once for full information concerning this grand treatment. It costs nothing whatever and the information gained will be worth much to you. If you are sick and discouraged, do not fail to have the doctors diagnose your case and tell you your exact condition. Just write them a plain, truthful letter about your case; they will confidentially consider the same, send you at once a complete diagnosis of your condition, and also literature on this grand system of treatment, together with Dr. Peebles' essay, "The Psychic Science in the Cure of Disease." All this is sent absolutely free. Write to-day. Address Dr. Peebles' Institute of Health, Dept. 101, Battle Creek, Mich.

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VERY SATURDAY.

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VOL. 39. T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, JANUARY 11, 1902.

1489 Market-st. Between 10 & 11th-Sts.

No. 2.

The Philosophical Journal.

How dear is the bright PHILOSOPHICAL JOURNAL, That visits our home every week in the year. It leads us thro' Eden's sweet meadows supernal, Progressing in knowledge and light that is clear. It dives in the depths of new-century science, Developing truths that are suited to all. Well worthy the merit of strictest reliance— The dear old JOURNAL which comes at our call. The high-standing JOURNAL, the up-to-date JOURNAL, The newsy-new JOURNAL which comes at our call. R. B. D.

BORDERLAND

Psychic Sight.

A soldier, late from the Philippines, told me recently an incident in his career that he had heretofore feared to tell lest he be jeered at.

"I began to be afraid," said he, "long before we reached the islands, and came to the conclusion that I was too cowardly to face the enemy and should run at the first fire. After we landed, this fear became intensified, and as I lay down at night I was in terror. All at once I felt peculiar and saw my mother, who died when I was a boy, and she told me that I would not be harmed. From that moment I never had the slightest fear. I was ready as any of my comrades. I have not been able to understand it, but that I lost my fear is a fact."

—Now.

Clairvoyant Visions.

In this age of progress, even among the most orthodox, one may note a broadening of views. Many of them are beginning to "see things" for themselves, and are not so ready to scoff at recitals of clairvoyant visions and "such things as dreams are made of." I have in mind, at present, a member of a very strict orthodox church; a firm believer and a sincere Christian. Some months ago this lady (Mrs. K.) told me of a "peculiar occurrence" in her room about five years ago.

Mrs. K. had been ill and was still unable to sit up. One night, she thought she was awake. Her mother, who, at the time, lived a few miles away, came to her bedside and laid such an icy hand upon her that she sprang up with a scream.

Mr. K. was alarmed and endeavored to soothe her, but Mrs. K. declared she knew her mother was dead, or would soon die.

The next day a telegram announced the serious illness of Mrs. K.'s mother, and excitement lending strength, Mrs. K. roused up enough to be taken to her father's home.

She was in time to be recognized, and have a few words with her mother, who soon after passed away.

Not very long after the funeral, Mrs. K. was thinking of a dress that she had always liked to see her mother wear, and wishing she could have it. It was of a heavy, rich material, beautifully made. But, by some mistake, the basque had been sent away with the laundry, and had not been returned. Mrs. K. was grieved about it and somewhat vexed, too.

That night she distinctly saw her mother standing beside her and heard her say: "My dear child, don't worry any more about that dress. It is all right, and you shall have it."

In a few days that dress was brought to Mrs. K., who laid it away with many a tear and loving pat. It was occasionally taken out and looked at during three years.

Then one day Mrs. K. thought the skirt might be utilized, rather than to risk having it destroyed by moths; so she began to rip the band.

Only a few stitches, and she stopped short. Though she could see nothing, Mrs. K. said she heard, in her mother's voice, the words, "Not yet," thrice repeated. Immediately that garment was laid away, where it still remains.

About a year ago, Mrs. K. (who was alone in the house at the time) saw some one sitting in a rocker in the next room.

Wondering how anyone got in without her knowledge, she went in to see who it was, but the form vanished.

She was frightened, and in telling me of it she said she feared she was "going crazy."

I told her to have no fears of the kind, as she was only one among thousands who have such experiences. It is becoming a comfort to her to think of her mother as being near her, and interested in her pursuits as of old.

Many experiences have been told me which justify the belief that the churches here, as elsewhere, have more than a few good Spiritualists among them. Some are not really aware of a great change in themselves, while many have not the courage to free themselves from allegiance to old, effete creeds. But, "there'll come a time some day" when they will. J. M. Wichita, Kan.

Psychic Healing.

Prof. H. E. Streight, the artist who painted that wonderful picture, "The Mount of the Holy Cross," that attracted so much attention when exhibited in the Eastern cities several years ago, and whose fire scenes are the wonder of the craft, is a member of Now Class, and in a letter of Oct. 23, 1901, writes of a phenomena that is of immense importance in our study of "Man's Greatest Discovery." He says:

"Since my hard experience with a carbuncle on the back of my

neck, I have nights of restlessness and pain in my neck and back. One night, when I was suffering, you seemed to be with me and you gave me a treatment. I was greatly relieved by it. You excused yourself, was gone a minute, and returned covered all over with rags. You played the part of an Irishman, and were so disguised that I could hardly recognize you. You looked at me and smiled, then threw off your ragged coat and were clothed in a beautiful new suit of dark blue. You stood before me a moment, then spoke the word, 'Now,' and disappeared, leaving me free from pain. So I know you have not forgotten me. I told Mrs. Streight that you were getting into better conditions."

Now.

Grandeur of the Human Soul.

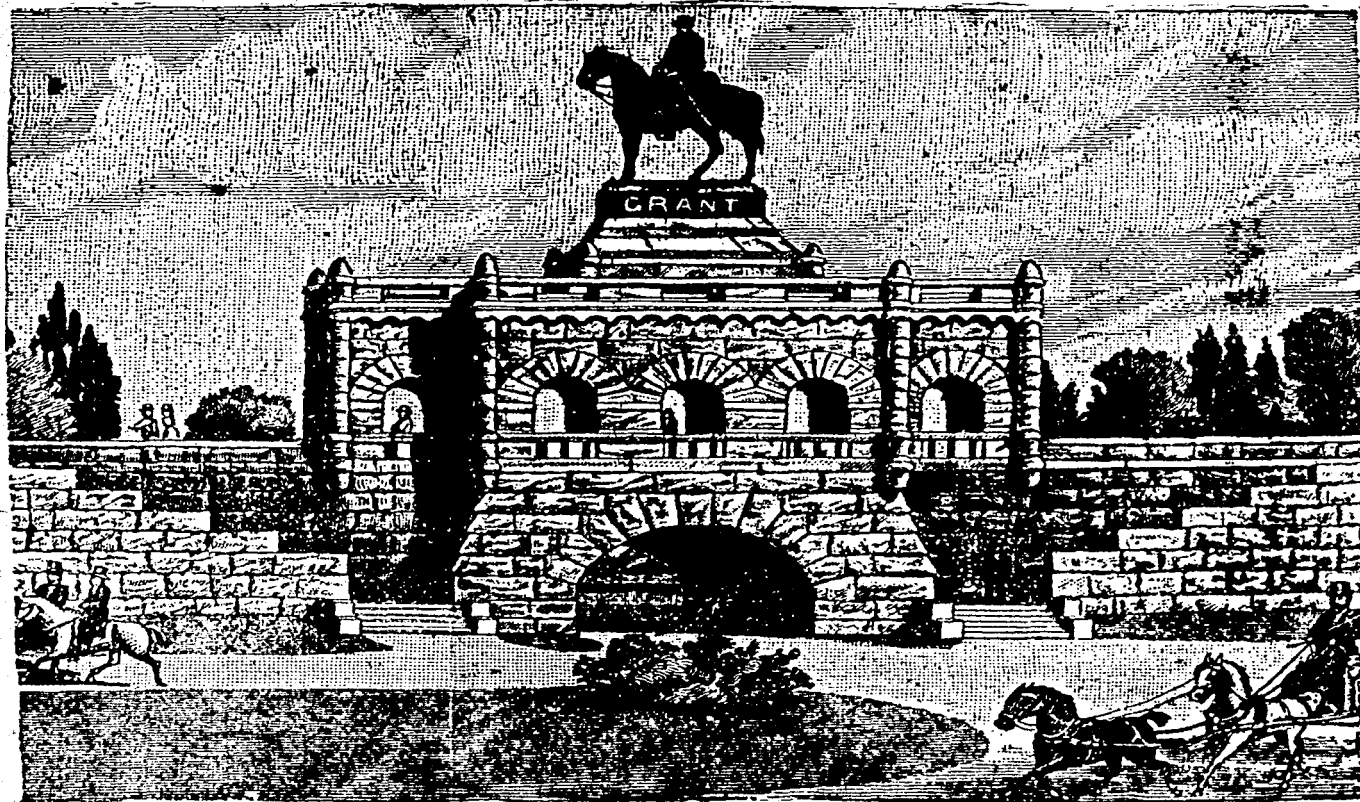
MISS DE LA BAERE.

"Ye can be what ye will to be," is a most consoling subject for meditation. Meditation itself is the mental digestion and assimilation of the truth needed to build up the individuality through conscious understanding. Hence the importance of dwelling upon the grandeur of our possibilities rather than upon the material shackles which surround our personalities.

We are free! Oh, the grand thought. We are free in mind and Spirit, and all the rest is but illusion. What if those of the sense world are possessing more toys and baubles than we? and if, perhaps, they rob us of our own besides? Toys are often taken away from those who are ready to forego play for more serious work.

We are free! is the thought which is now impressing itself upon us with a more forceful realization than it ever has before. We are free! even when stooping under the weight of our burdens, for through these efforts are we gaining strength. It is the tree of good and evil which is teaching us all things.

Divinity will not, and humanity cannot restrain the freedom of the soul. Our own God within, or Divine Intuition, should ever be our surest guide, and our personal experience is a more reliable teacher than all the philosophers and writers of the world, for how often do we not deplore that we should have so much to unlearn as a result of having crammed ourselves in somebody else's cradle. Who dares to dictate to a free soul, and say: Thou shalt do this, not that? Neither is argument advisable between strong individualities, for they cannot or will not understand each other on the



The General Grant Monument in Chicago.

mental plane, and it is far preferable not to speak than to be misunderstood. Therefore, silent meetings, or solitary meditation, is more conducive to harmony and individual experimentation. To love freedom, to regulate our lives so as to deserve it, then to constantly dwell upon it, must bring it about, and prove the Grandeur of the Human Soul.

Justice and Right.

THOS. H. B. COTTON.

What good thing waits for me to do on New Year's, 1902? This question came to me with great force as I was about sitting down this morning after a comfortable breakfast (Wednesday, Jan. 1), and the following notes are the immediate result:

WHO IS RESPONSIBLE

For the continued massacre of the Boers in South Africa?

Reader, I fear that you and I are more to blame in this matter than we have ever realized. That the universal verdict outside the British nation has ever been that of condemnation of the British Government in this conflict none can doubt. In the light of the encroaching wisdom of the new thought, how is this stupendous fact to be viewed? There can be but one sequence. The silent condemnation which to-day holds Great Britain guilty of the slaughter of thousands of innocents, and the banishment of others, will surely result in the downfall of the British nation and the ultimate extinction of her glory. This effect remains inevitable, whatever may be the immediate outcome of this horrible crime, perpetrated under the still popular (?) name of war.

And still the question comes: What's the matter? Why is it that this universal condemnation, which is so plainly felt to-day by all lovers of justice, fails to express itself in "words that burn," sufficient to arrest the attention of the world, and pave the way for others to join in the cry, until, as a mighty shout that rends the heavens and the earth, this cry of condemnation shall reverberate from center to center, through all the nations of the earth? Echo answers: Why?

Reader, you and I are called upon to answer this question at the bar of our own conscience. Here we shall stand ultimately condemned or justified in this matter. Which shall it be? Impartial Justice sits mute with scales in hand; while Mercy, torn and bleeding at her side, looks at us through her tears, and with uplifted hands pleads silently for the aid which you and I can render if we will!

BUT HOW?

I answer: By refusing longer to remain silent. In such a crisis we are justified in saying: Let the truth be told, though the heavens fall. Who will speak first (or next?)

Opening Address

Delivered at the Dedication of Barrett Lyceum.

JESSIE S. PETTIT FLINT.

Reaching far back in time, before the beginning of the Christian era, history holds in her records instances of spirit communion. Christ demonstrated the truth of it, and from his day to this, in-

stances have continually been placed on record, until now, in the present time, not a hamlet or town but contains its medium or seer. Instead of being a rarity, it is now a common thing to find in a household, one, two, perhaps more members, who have become sensitive to the Powers of Soul, and who have yielded willingly, or have been forced to yield, to the demand of decarnates for communication with the loved ones still in earthly form. Based on Natural Law, and the knowledge of it established by scientific investigation, spirit communion cannot longer be relegated to a back seat. It stands out foremost in this strife of religious sects and seeks to bind them all in one great whole, with charity and love. It asks to be allowed to demonstrate the truth of conscious, intelligent immortality.

The phenomena of the present day will place the stamp of truth on olden history, and bring into vitality a dying flame, for what is now has always been, and shall be. How can a man judge of what has been, except by the present? How can he fathom the future except he understand the Law of cause and effect, and learn the cause? How shall he know by faith? Without that faith flows in harmony with Natural Law, it availeth not. But man, knowing the Law, reasons from cause and finds of a surety that the effect will come. Law is unchanging; it turns aside for no man, and so we know that the demonstrations through spirit matter that are occurring to-day, may have occurred yesterday, and many days before yesterday. It is not faith; it is knowledge and reason. But knowledge and belief in spirit communion, alone, does not make a man a Spiritualist. To be a true Spiritualist, there is much more than that. There is work to be done, and no idly sitting down to contemplate the beauties of Nature.

The term "spiritual" pertains to the Soul, and it is the permeation and penetration of Soul through matter to a degree of conscious, intelligent Power, that makes one a Spiritualist. Think what that means! To purify and elevate the physical form, to dominate it with the attributes of Soul, to bring into play the finer part of our natures. Then envy, jealousy and malice will be gone. Kindness, love and charity will be in their stead. So you see one can believe in spirit communion and still not be a Spiritualist; just as one can believe in Christ and not be a Christian. For if one has not the Christ teachings in his heart, where is his Christianity?

It is to develop these Christ principles; to penetrate matter with the Divinity of Soul, that Barrett Lyceum opens her doors to us to-day. Strength lies in the brotherhood of Souls, and in the seeking for truth and purity, let us give each other a helping hand. As Soul is pure and beautiful, resting in aggregation in the Complex Deity, let us turn in our hour of need to the Divine Power within, knowing that every good thought will be made better, every good resolve strengthened.

The battle is always on between Soul and matter. There is never a resting place on debatable ground—it is either growing better or going backward. Let us go forward, and, as we go, take courage, believing that what others have done we can do, and remember always to give charity and love to those who prove weaker than

ourselves, even to the full measure, as we would it should be given unto us. And thus in Soul communion with each other, and with the dear ones decarnate, let us grow together; let us build our bodies of good matter; let us penetrate and permeate them with the highest ideal the Soul can send through, upward, onward, our ideal advancing as we creep slowly along.

It is the little growth that is dangerous; it is the little knowledge that makes one arrogant. Breadth of thought and Soul penetration bring modesty and humility. The broader the plane on which we stand, the greater our outlook—the farther we can see beyond and the more we realize our smallness in this great Universe of Life and Matter.

Let us climb together the rugged heights of self-control. Let us eliminate the dross from mind and heart and body. Let the Soul beautiful shine forth, and then the Kingdom shall be here, on Earth, as it is in Heaven.

Our Prides.

ARTHUR F. MILTON.

"Why should the spirit of mortal be proud?"—*Lincoln*.

To the intuitive, or spiritual-minded, this expression conveys a meaning as though made in the agony of despair or hopelessness of converting a stubborn believer to the truth of a case in hand. But the stubborn term this principle—a claim only too often based on partisanship, bigotry or personal aggrandizement—vanity, conceit or prejudice.

Such is neither principle nor pride, unless we qualify it as sensual pride, to distinguish it from true pride, which is dignity, high-mindedness, deference.

A man may stand on his dignity when absolutely assured of having the truth. But who can claim absolute truth in all matters because suited to his taste? Dignity is forfeited as the mind is narrowed down to a lack of consideration for others' rights or claims. A high-minded soul, even when in error, never forfeits self-respect by vain-glory, indelicacy or lack of deference for his opponent. And when he is assured of being right, he pities rather than condemns. He is not troubled with sensual pride, or that arising from his personal conception of things.

Other forms of this incommmodity are vanity, conceit, self-righteousness, self-sufficiency or anything that defies flesh and bone. Thus we may term it the pride of sensuality.

Some men are proud of their power—either as an athlete, as a combatant, as a terror to the frail or timid, as an authority in office or of the law, as the possessor of wealth or property of some kind that attracts attention.

We may term this the pride of arrogance in that it affiliates with or courts material prestige—worldly power or influence; arrogance *per se* being the abuse of power; and its antithetical impulse, or life-principle, being that mind-force or power of the soul which rules by the potency of will, unaided by matter or worldliness. The pride of arrogance is thus a boon companion of the sensual form.

But the acme of all subordinate forms is the pride of selfishness. Its manifestations are prejudice—often based on a false sense of dig-

nity; hatred—due to the same evil and not infrequently an effect of education; and the desire for revenge.

They are the most difficult forms of human pride to overcome, because it requires an impulse of love to subdue them, and prejudice or hatred is love turned down—reversed.

The other forms of pride admit of modification if sympathy can be brought to bear on them—provided, of course, the sympathy of the possessor is capable of being aroused. If not, the pride obtains and we term it stubbornness or bigotry, false pride, pure and simple.

The only true pride is that of dignity. A man may be proud of his attainments, but when perverted by vanity or conceit, he loses prestige. He may be proud of his influence, but when exercised for individual glorification, he becomes an autocrat. He may be proud of his virtues, but self-love destroys the luster with which they crown the possessor.

True pride is dignified or modest, high-minded or manly, deferential or considerate—conscientious in all its bearings, for it is based on the highest of all principles, which is love.

Phenomena of Spiritualism.

WM. J. COWEN.

By this we become *en rapport* with the world of spirit. The phenomena which demonstrate the reality of the existence of the spirits are divided into two classes, or two divisions of occult demonstrations by which we are brought in contact with the spirit-world and its inhabitants.

We have those manifestations of spirit-power which are denominated the physical phases of mediumship. These phenomena include the spirit raps, table-tipping, independent slate-writing, materialization of spirit forms, the moving of heavy bodies from place to place. These are the principal phenomena which demonstrate the existence of the spirit. There are others, such as the use of the trumpet for the receiving of the vocal messages of the spirits. Spirits also deliver messages through the means of the typewriter and the telegraph instrument. The spirits paint upon substances placed between two slates fastened together; and there are many more phases of mediumship which we will not enumerate.

The second division of spiritualistic phenomena consists of inspirational manifestations. We have the inspired platform lecturer, the test medium, clairvoyant and clairaudient seers, inspirational writers, poets and authors. We also have the mind-reader, the psychometrist, the psychologist, and others of that phase of manifestation. We also have magnetic healers of various degrees of ability, the palmist and many other phases of mediumship which explain and teach the philosophy of Spiritualism.

The spirits have opened many ways by which we can study and obtain knowledge of the spiritual truths of the religion of Spiritualism.

During the remote ages of the world's history, the people lived in very close communion with the spirit-world, and the visits of angels, or spirit visitors, to the mortals of earth were quite frequent and were not considered as

being a phenomenon of rare occurrence. The history of the Jews as related in the old testament of the bible, records these visitations of spirits in many places. This period of history is called by religious writers and critics of bible history the age of miracles. Why the spirit-world should manifest itself in that remote age of the history of civilization and not manifest itself to us at the present day, is a question which puzzles the student of psychical research. Yet we are informed by those who claim to possess the guide to spiritual knowledge that the age of miracles has passed by, and that we do not at the present day receive any communications from the world of spirits. We will endeavor to show you in this that the age of miracles is still with us; that the spirit-world does manifest itself to us, and that we do receive communications from the departed friends who have preceded us to the realms of spirituality.

Of course, we cannot here present the phenomena. The study of the different phases of manifestation which demonstrate immateriality is a personal matter with each person who desires to investigate Spiritualism. There are many mediums who have developed the phenomenal phase of independent state-writing, of materialization, and others which we have mentioned. To these the investigator must go, and through these instruments of the spirits obtain for himself the evidence which convinces him that his friends who have passed from earth still exist in another sphere of activity and can communicate with him.

Having taken the first step forward from the state of skepticism, in which he has been so long, the investigator soon passes into the ranks of those who have espoused the cause of right. The skeptic has become a believer, and through the manifestations of spirit power which he has witnessed, has become convinced of the truth of the existence of spirits and of spirit return. He is now in a proper frame of mind to be taught the philosophy of Spiritualism and to be guided by the higher intelligences of the spirit-world. This is the object of the spirits of the advanced spheres of spirit-life. We must first attract the attention of mortals to the object lessons which constitute the first grade of spiritual knowledge; then the investigator, having become convinced that the spirits do exist, turns his attention to the philosophy and teachings of the spirit-world.

Spartansburg, Pa.

Mental Science in England.

DR. PAUL EDWARDS.

The bounding strides Mental Science is making in America and England certainly amazes one. When I visited England in 1898, I found Mental Science wholly unknown. Many thought it a new theology; others saw in it the propagation of some dark, mystical, Oriental creed. The London Star sent its reporter to ask me to define Mental Science, stating that it was, of course, "a new religion." After this was published I was visited by the representatives of all the great London dailies and asked again and again to define Mental Science. Then invitations to dine came pouring in from the

best-thinking families, and not a few of the nobility invited me to call, and talk of "the new religion." Finally Lord Lorne gave a lecture, and to some extent or degree explained the new thought. My reception rooms were now crowded from morning until evening with the sick, and with the well; some seeking health, others information. Letters came in abundance, until my morning mail numbered 60 in a single delivery.

I started Mental Healing, but could not see one-fourth of my callers, so numerous were the sick that came. I published a book about this time, explaining some points and advantages of Mental Science, which was eagerly purchased by the hungry people. During all this time I was not charging for my services; I treated all who came free of charge.

Indeed, I can say that my advent in England, heralding the liberating banner of Mental Science, thoroughly aroused the whole of England. To-day I am receiving letters from all over Great Britain, telling me of the rapid spread of Mental Science. One lady says it has set the north of England ablaze, and that people are calling aloud for healers and teachers. All this is written to show how the practical truth of Mental Science is appreciated by thinking, progressive people, as the English people surely are.

Reader, you need not be afraid to take hold of this valuable, progressive thought. Mental Science gives a practical solution to the very problems you are now trying to solve. There cannot arise a condition in your life that Mental Science will not adjust and explain. There is not a trouble it will not dispel. There is no sickness it will not relieve or cure. There is no drunkard it will not reform. There is no temper so harsh it will not mollify; no hatred it will not overcome, and plant love in its place.

The thinking Mental Scientist can defy the terror of heredity, disease and poverty. He can spurn opposition to his laudable motives. Yes, the Mental Scientist can glide smoothly over every incident of life. We have waited thousands of years for a creed, tenet, or philosophy, that would adjust our difficulties, and help us in a practical, stubborn life. We now have it; let us embrace it with a boundless welcome; let us be wholesome and sincere in greeting this liberating science. When the heart is filled with justice toward our own kind and kin; when man ceases to grovel to man; when murder, crime and stealth are stamped out; when socialism, anarchism and discontent are abolished, then some will ask: "What did it?" The response will come gladly and happily: "Mental Science."

Is it any wonder that the deep-thinking, practical people of England gave this science the welcome they vouchsafed? Is it a wonder they wish to know it more fully? I tell you, reader, that whole countries and nations are looking into this saving, creedless, crampless philosophy.—*Mental Advocate.*

Character-Building.

J. P. COOKE.

With so many states striving to curtail the personal rights of mediums and Spiritualists, it is well for us to think of the growing character of the rising generation.

The gospel of character is the one universal gospel, proclaimed everywhere in all ages; always in the same spirit, always with essentially the same substance, frequently in the same language. It is the gospel of no church, no sect, or religion, but of humanity. All have a right to preach it; none have the right to claim it as exclusively their own. It is no more Christian than it is pagan. The materialist may stand by it as loyally as the Spiritualist. It is the voice of experience, the verdict of the moral nature of man.

A man's character is the reality of himself. His reputation is the opinion others have formed of him. Character is the substance of the will. He who acts meanly or wickedly in private life can never be expected to show himself noble in public conduct. He that is base at home will not acquit himself with honor abroad, for it is not the man but only the place that is changed. Without a quickened and educated will—a character—the man or woman will fall before temptation.

Character must be made the object of education. Character is the main object of a spiritual religion. Do good in order to become good. We must teach our children and youth to "face the right way." This is the all important thing in this world. Which way do you face—up hill or down hill? We all of us slip and fall; but we can all of us face the right way. We can readily pick ourselves up and advance again if we fall.

"Heaven lies about us in our infancy." But we are very apt to get away from it in our childhood, unless we are taught its supreme importance, there and then.

"Youth is the gay and pleasant spring of life, when joy is stirring in the dancing blood, and nature calls us with a thousand songs to share her general feast."

Let us use our liberty wisely—for "Reckless youth makes woeful age. The excesses of our youth are drafts upon our age, payable, with interest, about 30 years after date."

There is a wonderful difference in the effect on the youthful mind, between the influence of the spiritual ideas of God, religion, Jesus, and human society and relations, and the old Calvinistic ideas on these great themes.

As Spiritualists, have we not been too unmindful of emphasizing this tremendous difference? We are backward in grasping the great universal ideas on which the Philosophy rests. We are not sufficiently earnest. We have heard words of burning truth poured out that should have resounded through the country. How little have we done to spread this light and knowledge?

We ought to show that the acceptance of the doctrines of liberty and progress is not inconsistent with the deepest and sincerest piety. Many look upon us as iconoclasts, destroyers of the faith and beauty of the world, as people who would annihilate all reverence. Now this is the opposite of the truth.

Perfect freedom of thought is not only consistent with the sincerest piety, but it is really the only atmosphere in which the noblest piety can grow.

Possibilities of good and evil exist in all things. If you cultivate evil within your soul, you are, with those wrong thoughts, creating a "hades" for your conscience.

Your actions are recorded in a book of spirit ether, your atmosphere. That volume is open to the whole spirit-world when you are borne out of this physical body. You cannot get away from that book—every good and bad act is there recorded. While you cannot blot out the dark pages in that book of life, you may overbalance the dark with bright and nobler ones, that you shall not blush for. Boston, Mass.

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SAN FRANCISCO, JANUARY 11, 1902

Christmas and New Year cards, containing beautiful likenesses of Mr. and Mrs. E. W. Wallis, prominent Spiritualist platform workers in England, are received at this office and adorn the wall near our desk, so that visitors may look on their kindly faces in this far-off shore. Heaven bless them and all who are laboring for the triumph of truth and the elevation of mankind.

An Italian Engineer, M. Triulzi, has devised a special instrument, the cleptoscope, whereby it is possible for the crew of a submarine boat to ascertain what is progressing on the surface while submerged.

Liberal Convention.—Dr. Bowles writes, that the prospects are excellent for a large gathering of liberals at Cincinnati on Jan. 26 and 27. He says his correspondence shows that there will be delegates, not only from all parts of the United States and Canada, but from England and Continental Europe. He extends a cordial invitation to all Spiritualists to attend and take part in this great convention.

Spiritual Science is an appropriate name for the metaphysical and practical thought of this ever-advancing age. All that called "higher criticism," Mental Science and advanced ideas were made possible by the mental emancipation resulting from the Spiritual Philosophy which came from the spirit-world through Andrew Jackson Davis and many other seers. The advent of Modern Spiritualism was an emancipation proclamation to the world. It led out of darkness into light. It destroyed the thralldom of dogmas

and creeds, encouraged men to think, to extricate themselves from the fear of hell torments, and to seek for truth in all the realm of the universe.

Harrison D. Barrett, president of the N. S. A., is now in Wisconsin arranging the transfer of the Morris Pratt property to the N. S. A. for educational purposes, and will give lectures in that State before returning to Boston. His address is in care of Mr. Morris Pratt, Whitewater, Wis.

It Stands the Test.

"Spiritualism—what it is and why; More than a Million Intelligent Men and Women Believe in its Doctrines," is the title of an illustrated article of eight pages in the *Metropolitan Magazine* for January, written by Frederick W. Webster, A. M.

The illustrations are of Andrew Jackson Davis, G. Wines Sargent, Mrs. Mary T. Longley, Mrs. Mary S. Pepper, Mr. Harrison D. Barrett, Mr. T. J. Mayer, Mrs. Cora L. V. Richmond, The Spiritualist Temples of Boston, Mass., Columbus, O., and Anderson, Ind.

The spirit of the article is well embodied in the closing paragraph, which reads as follows:

Whatever may be the actual truth or error of Spiritualism, it is a belief that is full of comfort to those who accept it honestly and implicitly. It is a religion which is an inspiration to better living, and in that respect it is entitled to the fairest consideration of even those who find themselves unable to accept what its advocates claim to be truths.

Its leading representatives are people of large mental capacity, pure character and broad humanity. Its literature is elevating in tone, and is worthy of thoughtful attention. The movement is entitled to respect because it aims to make mankind happier and the world better. Progress is its watchword, and it seeks to lead the world onward and upward.

Merely as a phase of modern thought, it is replete with interest, and under the examination of discriminating and unprejudiced minds, it cannot fail to reveal suggestions of those eternal truths of the relation of man to the great soul of things for which prophets and seers, poets and philosophers, have been seeking through all the ages.

Spiritualism has now passed the stage of being ridiculed by the use of irony and reproach, and now it has permeated the thought of the world, annihilated many of the old doctrines of the church, and its philosophy has found advocates among emperors, kings, queens, statesmen, scientists, doctors, lawyers, clergymen and prominent men of business, in all parts of the world.

Now newspapers and magazines are found who gladly echo its praises, or at least give it a respectful hearing, and often a thorough endorsement and approval.

Never before was its power felt as now, and never before did its

light shine so brilliantly as it does at the present time. It is simply illuminating the world, transforming its theories and sciences, and dethroning the idols of mankind.

Thoughts Borne on Rays.

Prof. Pangnos, a Swedish astronomer, head of the Royal Astronomical Society, says he has established communication with other planets. He claims to be in communication with a being whom he calls Alfomeg, dwelling on one of the planets, revolving about the Star Nova, in the Constellation Perseus. He uses an instrument which he calls the "Ideagraph." With it communication is almost instantaneous, and across the great gulph of ether, he can converse with no more sensible loss of time than in ordinary conversation by telephone.

He uses a ray of light to send his thoughts to Alfomeg, and to receive answer by the same means. He says that since the first Novan rays of light struck the Earth, there has been an infinite continuance of rays, and when once the light circuit is complete, it serves as the medium, so that the Ideagraph, sending its message out into space on a ray of light, covers a distance so rapidly that it overtakes the light particles that have, even centuries earlier, much as a telegraphic communication is sent from a railway train in advance of train and passengers.

Thoughts, not words, are the messages sent between the astronomer and Alfomeg.

Drowned as Foretold.

Another steamship disaster occurred on Jan. 2, 1902, on the Pacific Coast near Mendocino county, Cal. The steamship Walla Walla, which left San Francisco with 158 passengers on Jan. 1, 1902, was run into in a dense fog by the French bark Max, and sunk; 36 of the passengers being unaccounted for, were probably drowned. The following from the *San Francisco Chronicle* will interest some of our readers:

Mrs. Minnie Carleton Reynolds, stewardess of the Walla Walla, who is reported as among the lost, lived for some years in Alameda, Cal. She has two small children, now in Victoria. She was about 38 years of age, and has a sister in Vallejo, the wife of the electrician at the navy-yard. While in Alameda Mrs. Reynolds lived with Mrs. Anton Vogel, of Clinton Ave. and Walnut St., and the latter tells a strange tale of the foretelling of the death of Mrs. Reynolds six months ago.

"It seems so strange," said Mrs. Vogel, "that the news should come that she is probably drowned just at this time, as it would confirm a prophecy made last April. I went to a reader for a psychic reading and submitted a letter from Mrs. Reynolds. She said she would pass out by shipwreck at the first of the year."

Mrs. Reynolds was obliged to take a position as stewardess to support her two children,

The Reviewer.

Any of the books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of 50 price, for postage.

ASPHODEL BLOOMS and Other Offerings, by Emma Rood Tuttle. Price, \$1.00. For sale at this office.

This is a volume of 285 pages, printed in large, clear type on fine paper and beautifully bound in blue canvas with alluminum embossing. It is illustrated with six full-page half-tones, the frontispiece being a full-length portrait of the author as she appears on the rostrum.

The volume is a selection of poems of this well-known author, who has been called by such eminent *literateurs* as Epes Sargent and John Rutherford of England, "the poet of the new spiritual dispensation."

As many of the poems relate to spirit, and spiritual experiences, the volume is named from the flower the ancients thought grew in the fields elysian. As the author daintily says:

In heaven's fair gardens graceful
asphodels,
Golden of hue,
Are holding sweetest nectar in their
bells for you—
For you!

And in her dedication:

"To those whose thoughts and longings reach into the Unseen Land of Souls, this handful of asphodels, mixed with common flowers, is offered, hoping to give rest and pleasure while waiting at the way station on the journey thither."

The reader becomes conscious, between the lines of any poem, that they are the expressions of experiences, the crystallization of tears, the effervescence of joy, the rainbow on the clouds of a storm that has passed. Hence the lines have a subtle spiritual power, and touch responsive chords in the heart. There are vibrations of music beneath the flowing rhythm, soft, sweet, joyous music; now and then, like Tennyson's verse, there is a minor tone which fills the eyes with tears. Yet, unlike Tennyson, she makes the subdued and the sad the contrasting background against which the bird of song, with exultant notes, springs from the mound of despairing death up to the heights of triumphant immortality.

What is more, the critic finds it smooth in measure, perfect in rhyme, as the verses are, with such arrangement that they seem to set themselves to music; they are not written for the rhyme or measure, which seem only secondary to the conveyance of ideas. Such an artist is the author, that there is no trace of effort to clothe ideas with words; they clothe themselves, and it appears that they could not have taken any other garb without weakness.

It is impossible to quote without injustice, for each poem is so complete and perfect that it is like breaking a crystal, and attempting to represent the perfect gem by a fragment. Every poem not only presents a life-experience; there is an object and a moral beneath the lightest song.

The stanza which begins the volume has a world of meaning:

When I had my body an angel said, [dead,
Who dwells in the land of the so-called
I should have done much that I did not
do,
Ere the old, sweet life on the Earth was
through.

The lesson is not to neglect the

duties of this life, great or small, and not put off anything until tomorrow that can be done to-day. If so, then there is remorse and regret of the spirit.

As a specimen of singing verse, take the following from "How I Would Die":

Oh, let not sobs of woe
Bewail me when I die,
But sing to me and let me rise
Exulting to the sky.

The last lines are:

Like music low and faint,
My soul will float afar,
And wake in heaven, delightful heaven,
Where God's sweet singers are.

Mrs. Tuttle has been for many years an active member of the American Humane Education Society, and was the originator of the oratorical prize contest plan for its advancement, preparing the book used in these contests and designing the medal that is awarded.

Many of the poems reflect the ideas which come of affectionate and humane regard for animals, and the poem to her St. Bernard is one of the finest tributes ever paid to "man's truest friend." His splendid picture by the side of her daughter adorns the opposite page.

Several prize-poems by this daughter, Clair, who is better known to the stage than as a writer, are introduced, and their subtlety of thought and daintiness of expression show the same spirit of kindness and affection which pledges "to harm unnecessarily no living creature."

We recommend this volume to every lover of poetry of the best, and especially to Spiritualists. It is an inspiration that uplifts and inspires.

THE RIDDLE OF THE UNIVERSE—three addresses by B. Fay Mills, Oakland, Cal. 25c. For sale at this office.

This book is an answer to a book by the same title by Prof. Heckel of Germany, and consists of Three Divisions as follows: 1. What is the Riddle? 2. Unsatisfactory answers. 3. How I Read the Riddle.

The author disagrees with Prof. Heckel in these points: Heckel contends that there was no design or wise purpose in creation—that the beginning of life was spontaneous. Mr. Mills contends that there was a divine purpose in creation, and says that the fact that he has evolved from the lower animal conditions to a reasoning being, that he partakes of the divine nature, and is capable of attaining to the highest point of intelligence—that these things alone prove that there is a design in creation or evolution.

Mr. Mills makes many excellent points in solving the Riddle of the Universe.

The Psychic Era is the name of a new monthly magazine devoted to spiritualistic truths and psychological phenomena. Published at Pittsburg, Pa., at \$1.00 a year. R. W. Simpson and H. W. Ralston Jr., editors. It contains 70 pages, is well printed and makes a good appearance.

Realization for January-February contains articles of interest to occult students on the following subjects: The Immanence of the Silence, The Limitations of Telepathy, and Raja Yoga. Price, 25c. Published at 540 Howard Ave., N. W., Washington, D. C.

Freedom, published by Helen Wilmans, at Sea Breeze, Fla., has been restored to the mails again. It is an outrage to interfere with the business of legitimate publications, and such will not be allowed in America.

The Higher Law, published by Horatio W. Dresser, 272 Congress St., Boston, Mass., is on our desk for January and contains the following articles, which will be read with interest: The Metaphysical Method of Social Reform, The Higher Consciousness, and Notes on Healing. 10c.

An article in the *Review of Reviews* for January outlines the career of the late Alfred Nobel, of Sweden, the inventor and manufacturer of dynamite, who left over \$9,000,000 for the advancement of science and literature and the promotion of international peace, through the distribution of five annual prizes of over \$40,000 each. The award for the year 1901 was announced on Dec. 10, and the *Review* article contains the portraits of two of the prize-winners—M. Armand Sully-Prudhomme, the French poet and essayist, who received the prize for idealistic literature, and Prof. Röntgen, the discoverer of the X-rays, to whom was awarded the prize in physics.

The January number of *Mind* opens with a paper on The Relation of Christmas to Healing, by Mrs. Ursula N. Gestefeld, who is also the subject of the frontispiece portrait and biographic sketch. The second article of Mrs. Abby Morton Diaz's series on Hindrances to World Betterment is devoted to a two-fold topic—opposition to the new and inherited evil. Kenneth R. Forbes describes Babism, a new Persian religion. L. C. Obenchain writes upon The Gift of Healing. 20c. Alliance Pub. Co., Fifth Ave., N. Y.

The Sun-Worshiper is the title of a new periodical, the first number of which is on our desk. It is devoted to Oriental and Occidental philosophy, sociology and religion. Published at 1613 Prairie Ave., Chicago, Ill., at \$1.00 a year. It contains 32 pages, all well filled with matter appropriate for such a magazine, two pages being devoted to the *Mazdaznan Philosophy*.

The Psychic and Occult View and Reviews for January contains many interesting articles. Among them we mention the following: Is Interest in Psychic Science Waning? Psychology in Fiction, Science and Religion of the Stars, Psychic Forces in Nature, and Concentration and the Acquisition of Personal Magnetism. 10c.

The January number of the *Arena* opens with a fine essay on Anarchism, by the Rev. R. Heber Newton, D. D., in which the writer discusses the ethical, sociological and political aspects of that burning question. Theodore F. Seward describes the Spiritual Birth of the American Nation. 25c. Alliance Pub. Co., Fifth Ave., New York.

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SOWING.

In the Springtime of life we are scattering the seed,
Perchance it may fall by the way,
And is trampled upon by some in their greed,
And its life soon passeth away.
Or perchance it may fall in rich, mellow ground,
And be given protection and care;
But when we are at rest in slumber profound,
Some may reseed with thistle and tare.
Some seed may alight in warm, stony ground,
And come forth at the first break of day;
But there's not enough soil for its roots to be found,
And at noon-time it withers away.
Some fell among thorns, and by them was overcome,
And their life was doomed to decay,
And the harvesters' song in that field was not sung,
For the reapers passed by on their way.
But some seed took root in nice, mellow ground,
Where no enemy came to molest;
Ten, fifty, a hundred to one it was found,
And the reapers were abundantly blessed.
Then stay not thy hand in sowing the seed,
Lest some should fall by the way,
And the fowls of the air in supplying their need,
Leave naught for the reapers to pay.
Select ye good seed, sow none but the best;
We surely shall reap as we sow.
Perchance that the seeds by the angels be blessed;
We may reap them wherever we go.
Then scatter good seed to the right and the left,
Yes, sow them broadcast everywhere;
They are sure to alight because of their heft,
While the chaff floats away in the air.
Apollos moistens the soil, Paul soweth the seeds,
God bleaseth the germs that it grow.
If we do our share and suppress all the weeds,
Our heaven will begin here below.
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Letter from Los Angeles.

TO THE EDITOR:

Perhaps an account of how the Spiritualists of Los Angeles spent New Year's eve may interest your readers.

The committee on raising fund to pay expenses of one of the ordained mediums now under arrest for not paying a license, held an entertainment basket social and watch-meeting. Over 300 people attended.

After an interesting program of music, songs and readings by many of the leading workers from the different societies, a sale of baskets was made (with Mr. Howe of Boston as auctioneer). Said baskets contained lunch for two and were sold at prices ranging from 50c to \$3.00; many being sold two and three times, netting a sum of over \$35.00. Coffee was served, after which dancing was indulged in by the young people.

At 12 o'clock all present engaged in a general hand-shake and best wishes for a New Year.

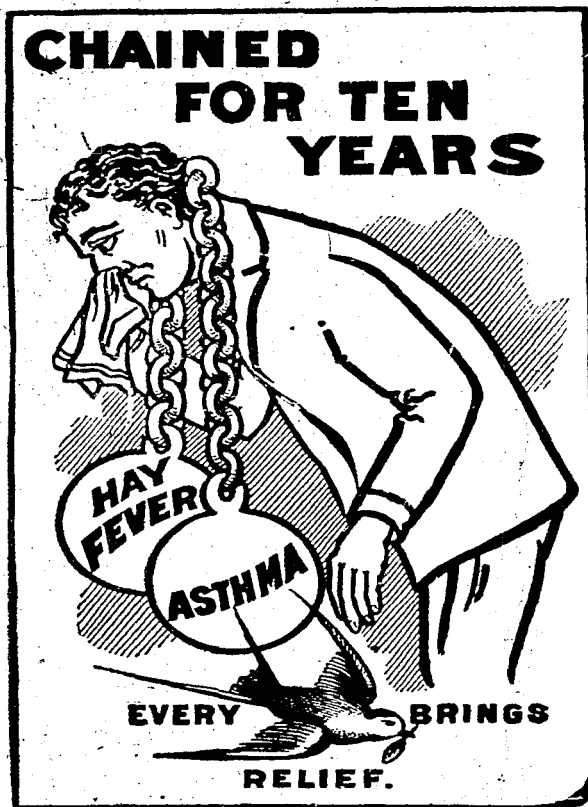
The total sum realized by the entertainment will amount to about \$65.00. This amount will go to help pay lawyer's fee for defense, and it will help one of our workers to start the new year with a lighter heart, knowing that we, as Spiritualists, do think, do work, do help each other as our truth teaches us to do.

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Upper Legs	Virgo	Earth	Aug 23 to Sept 23
Lower Legs	Libra	Air	Sept 23 to Oct 23
Feet	Scorpio	Water	Oct 23 to Nov 22
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More Astrological Verifications.

In the JOURNAL of Dec. 21 was published some astrological predictions by E. S. Green, stating that there would be earthquakes, storms, disasters, deaths of eminent men, and conflicts, between Dec. 10 and Jan. 10, 1901-1902, and mentioning Dec. 10 to 15; 19 and 20; 25 and 26, and Jan. 1 and 9, or days contiguous, as those when the most important of these events would be most likely to occur. Verifications to Dec. 15 were then given so far as reported. The following are additional verifications to Jan. 3, 1902:

Dec. 10 to 15. U.S. Transport Meade in fierce typhoon between Guam and Manila.

Dec. 19. Most bloody battle in recent years fought at Hoda, Columbia; 400 killed.—Train wreck on Santa Fe railroad; three killed, 30 injured, some fatally.—Gas explosion at Pittsburg, Pa., causes death of ten persons, and four injured.

Dec. 20. Another explosion in Pittsburg, Pa. Five killed; 12 injured.—Battle fought with Boers. English lose two officers and 20 men killed. British advance fights until all but four are killed or wounded.

Dec. 23. (Sun opposite Neptune, an aspect overlooked in mentioning special days in the general period.) Two street-car disasters—one in Allantown, Pa., killing six and injuring many; the other in San Francisco. Two killed and many injured.—Desperate fight between Co. F, 21st U. S. Infantry, and a band of Bolomen, near San Jose, P. I. Twenty-two of the enemy killed; two soldiers wounded.

Dec. 24. Fierce attack of Boers on British at Zeenfontein. Six officers and 50 men killed; eight officers wounded; four officers and 150 men missing.

Dec. 25. Steamer Sun burned to the water's edge, near Memphis, Tenn. Four persons burned with it.—Mob of soldiers attack two saloons near Presidio, San Francisco, wrecking them and overpowering a dozen police who were dispatched to the scene, wounding nearly all the police with rocks. Provost guard reinforces police, and 60 soldiers are arrested and placed in guard-house. Next day, Dec. 26, nearly the same scene is repeated.—Walter Morosco, the noted theatrical manager, dies suddenly.—Three murders in San Francisco, in different places.

Dec. 25 to 26. Heavy storm at Port Townsend causes French Bark Henriette to sink in harbor at Astoria, driven on reef of rocks, and three other vessels were driven ashore in Puget Sound, on Smith, Trial and Discovery Islands. Destroys three large canning factories and half a dozen Japanese boarding-houses, with 30 to 50 occupants each, 20 of whom were drowned in the flood. One man killed by a tree carried 50 yards by the wind.

Dec. 26. Desperate battle between Co. E, 9th U. S. Infantry, and Bolomen in the island of Samar, near Dapado. Blinding blizzard sweeps the Northwest, reaching hurricane pitch at points and delaying traffic and telegraph in Montana. Gov. John R. Rogers, of Washington, dies. Battle in a church at Piketon, Ohio. Six mortally wounded and many more or less injured. Senator and U. S. Minister Sewell dies suddenly. Capt. Richard P. Leary, first Governor of Guam, dies suddenly.

Dec. 27. Windstorm blows sand in great clouds off the desert, doing much damage in Southern California, breaking in a plate glass window in the town of Santa Ana, and doing much damage in other little towns. Also buried 4,000 yards of track for the Southern Pacific railway, obstructing traffic 24 hours. Reported as the worst sandstorm in that section in 30 years.

Dec. 29. Train wreck at Malta, Ill. Four killed and 29 injured. (Mars parallel both Jupiter and Saturn, another aspect overlooked in giving the special days.)

Dec. 31. Steamer runs ashore near Astoria, and another capsizes at Portland, Ore. Insane man shoots five persons, at Turner's Falls, Mass.

Jan. 1. Three train wrecks. One near Pittsburg, Pa. Two killed, 17 injured. Gas tanks explode and burn entire wreck. One at Keithville, La., kills two men and destroys some valuable race horses. Another at Kalispel, Mont., in which was coroner and two physicians on the way to the tragedy, where insane man shot himself, wife and grandchild. Big fire on same day in Keith's Theatre Hotel, in New York. 300 guests all escape, so far as known.

Jan. 2. (4 a.m.) Steamer Walla Walla sunk near Mendocino, with 155 persons on board. 39 persons perished or

lost. (Morning). Boiler explodes, killing five and injuring many, three fatally. Military called out to put down labor riots in Wales. Hotel fire at Searchlight, Nev., burns woman and three children.

The number of sudden deaths of persons more or less prominent in every locality was unusually large, especially on those days mentioned, and the number of ordinary disasters, cases of murders, suicide and insanity was also double what is usually reported in the press. It would take pages to mention all such casualties reported in the press in these special days mentioned.

SOME SPECIAL PREDICTIONS.

The U. S. Transport Sheridan, which sailed from San Francisco for Manila, Jan. 1, with troops for the Philippines, and the Grant, which left Manila, Dec. 25, both sailed on extremely evil days. The Sheridan sailed just after noon, in one of the most favorable hours of an evil day, hence will probably reach her destination, but will encounter typhoons or some disaster which will make her think herself fortunate to reach port. If the Grant sailed in a favorable hour, the same will be true of her, but if in an unfavorable hour (of which there were many that day), she will be lost.

The Walla Walla sailed on Jan. 1, one of the most evil days in 1902, and in an evil hour. Any astrologer making a horoscope for that hour would have predicted her destruction on that voyage.

ERNEST S. GREEN.

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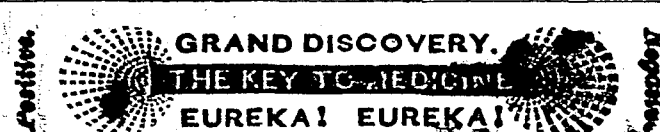
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Local News Summary.

Folsom 3044.—This is the new number of our Telephone. Hereafter please use it when desiring to communicate with the office of the PHILOSOPHICAL JOURNAL or Occult Book Store.

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. O. H. WADSWORTH.

Mission Lyceum meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month. W. T. JONES.

LADIES' AID SOCIETY.—Headquarters at 805 Larkin-st., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

Society of Progressive Spiritualists

Meets at 805 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. MRS. R. S. LILLIE, of Boston, is engaged for the present season.

Mrs. R. S. Lillie gave an inspired lecture last Sunday evening at 805 Larkin St., San Francisco, Cal., for the Society of Progressive Spiritualists, and reviewed the progress of Spiritualism for the past 50 years and enumerated the changes in sentiment it had caused throughout the world. She concluded with an impromptu poem of rare beauty.

Mrs. C. J. Meyer kept up holiday meetings every evening from Friday until New Year's day at 335 McAllister St., San Francisco, Cal., the watch-night meeting being a grand success in every way.

Mme. Young had a crowded hall last Sunday at 619 McAllister St., San Francisco, Cal. Mrs. Seal gave a fine lecture and then Mme. Young gave psychometric readings and spirit messages galore.

Mr. B. F. Small, we regret to say, is again confined to his home by indisposition at 2234 17th street. He is now giving a trial to the treatment of fasting, as advised by Dr. Edward Dewey. We hope it may prove beneficial.

Mr. W. J. Colville held a watch-night service on New Year's eve in Room 11, Flood Building, San Francisco, Cal. The hall was well filled and interest was easily kept up until morning. Mr. Colville was at his best, under great inspiration. Eloquent guides supplied the matter for the lecture and Mr. Colville voiced it with great power.

The musical selections were very fine and received hearty applause. Several local speakers occupied the platform between 11 and 12. The new year was welcomed with music and song. Then all present engaged in hand-shaking and congratulations and dispersed, feeling better qualified to enter upon the realities of the work of 1902.

Mr. Colville left on that morning for Seattle, where he will remain until Jan. 19, and then go East, en route for England.

Mrs. Eberhardt's hall was well filled last Sunday evening, and her spirit messages were well-timed and welcome.

How to Control Fate Through Suggestion, by Henry Harrison Brown. A thoroughly practical and up-to-date book. Price, 25c. For sale at this office.

On New Year's Eve, at the residence of Mrs. M. J. Hearst, 731 26th St., Oakland, about twenty-five Spiritualists had a royal good watch meeting. From 8:30 to 11 they were entertained by the famous medium, Mr. Emil H. Schemell, with full form materialization of their spirit friends and also of some very ancient Egyptians.

After the seance delicious refreshments were served, and then as the old year passed out and the new came in Mrs. Knapp gave each a message from the spirit side of life. Altogether it was an occasion long to be remembered by those present. J. W.

Oakland.—The anniversary meetings of the Union Spiritualists at Fraternal Hall, Sunday, Jan. 5th, were very successful, the hall being crowded afternoon and evening, every number on the program being very good. A graphophone concert preceded the services on both occasions. Mrs. Gillespie lectured in the afternoon, and was followed with remarks by Mrs. Drake, and messages by Mrs. Cowell. Mr. Gillespie rendered some sweet music. In the evening Mrs. Gillespie gave a short address, being followed with messages by Mr. Hargraves; Mr. Gillespie sang a solo; Dr. H. W. Anderson spoke on "Free Thought"; Mrs. Gillingham and Mrs. Cowell gave messages from the spirit world, and Mrs. Gunn made a few remarks appropriate to the occasion; Mrs. L. W. Knott sang "Dear Mother Hands." The meeting closed with some well-timed remarks from Dr. Muehlenbruch. Mrs. Gillespie will lecture and answer questions on Sunday, Jan. 12, at 3 p.m., and Mrs. Gillingham and other mediums will give messages at 7:30. The seats will be free until further notice. T. E.

The Mission Lyceum Association celebrated its fourth Christmas in the Mission Opera Hall, 2131 Mission St., on Monday evening, Dec. 30, 1901. Owing to the illness of W. T. Jones, the conductor of the Lyceum, he was unable to render any service in the preparation of an entertainment as he had done in former years.

The Sunflower Minstrel Club was requested to reproduce the program given by it in Occidental Hall on Dec. 6th under the management of Mrs. Jennie Robinson. A cheerful response came from every member of the club and the program was rendered as a whole to a delighted audience.

The Mission Lyceum desire to publicly return thanks to the Sunflower Minstrel Club for this act of kindness in time of need.

Col. Hopkins' Fund.—The total receipts up to Dec. 31, 1901, was \$35.00. The total amounts charged to that account, from those unable to pay for the JOURNAL, was \$49.00, leaving a shortage of \$14.00; unless some charitably disposed persons offer to help make up this deficiency it will be charged up to the editor.

Our Telephone number has been changed. See notice in the first column of this page.

Watch Meeting.—The Union, Psychical and Spiritual Societies united in watch night meeting services on New Year's eve in Unity Hall, 856½ Isabella St., Oakland, Cal.

After a pleasing program, which consisted of songs, speeches, recitations and tests, refreshment provided by the ladies were served, consisting of coffee, cake and nuts, which were partaken of by those present, after which all enjoyed the greeting of the new year and went home satisfied with the success of the watch night meeting. Vox.

Mr. W. T. Jones, Secretary of the California State Spiritualist Association, is improving slowly, but is still very weak and emaciated. The headquarters at 805 Larkin Street are being kept open during his indisposition by Mr. J. T. Roberts, who will attend to business and welcome visitors.

Mr. M. S. Norton, President of the California State Spiritualist Association, is again indisposed and confined to his room, but we hope it will be of short duration.

Wrinkles; their Cause and Cure. Third edition. Copyright, 1896, by Anna McGowan. Price, 50c. For sale at this office.

Mrs. Sophia B. Seip has moved into her own cottage at 251 Eighth St., Oakland, Cal., where she will be pleased to welcome her many friends.

Dr. and Mrs. Emerson, who were in San Francisco for a year, went back to St. Louis, Mo., for a visit, and have now permanently located in Los Angeles, Cal.

Mrs. Scott-Briggs, of Los Angeles, is a duly accredited agent for the PHILOSOPHICAL JOURNAL, and we hope she may take many subscriptions in and around Los Angeles.

Telephone.—If you are near the JOURNAL office and want to telephone to any one, call at the JOURNAL office, where you will find a telephone at your disposal. If you want to give us any news item, call up Folsom 3044.

The Hermetic Brotherhood held its annual watch-meeting at Headquarters, 509 Van Ness Ave., Dec. 31. The meeting commenced in the early evening with a social. This was varied a little later by readings, recitations and music in an informal way, but all of interest to the assembly. When "the wee, sma' hours ayant the twa" were reached, the guests partook of light refreshment.

In place of an after-dinner speech, Dr. Phelon, the Elder Brother of the Temple, occupied the last 15 minutes of 1901 with a concise review of the work of the past year and a deductive promise for 1902. It was an enjoyable and profitable meeting.

"Words that Burn," a psychic novel by Lida B. Browne (price, \$1.25) is for sale at this office.

Dr. L. Schlessinger is now at Tulsa, Indian Territory, astonishing the people with his mediumistic gifts.

Dr. and Mrs. W. P. Haworth are located in that town and are enjoying Dr. Schlessinger's visit.

A Spiritualist Lady would like to obtain light housework from 8 a.m. to 4 p.m. Address, Mrs. IDA SARGENT, 2929 28rd St., San Francisco. 5114

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No matter what the disease, or how despondent you may feel because you have been told there is no help for you, there is still hope. Hundreds of women suffering from irregularities peculiar to their sex have been cured by Dr. Peebles' methods, after being told there was no help for them unless an operation was resorted to. The same may be said of men who are debilitated from excesses and early indiscretions—in fact, any and all diseases yield to this wonderful system. If you are unfamiliar with this treatment, which is annually curing thousands of those pronounced incurable, do not fail to send at once for full information concerning this grand treatment. It costs nothing whatever and the information gained will be worth much to you. If you are sick and discouraged, do not fail to have the doctors diagnose your case and tell you your exact condition. Just write them a plain, truthful letter about your case; they will confidentially consider the same, send you at once a complete diagnosis of your condition, and also literature on this grand system of treatment, together with Dr. Peebles' essay, "The Psychic Science in the Cure of Disease." All this is sent absolutely free. Write to-day. Address Dr. Peebles' Institute of Health, Dept. 101, Battle Creek, Mich.

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VOL. 39. T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, JANUARY 18, 1902.

1429 Market-st. No. 3. Between 10 & 11th-Sts.

MAN WITHOUT A HOE.

A poor man knocks at a rich man's door;
For a crust of bread he doth implore.
The rich man scans with searching eyes,
And thus unto his wants replies:
"March on your way with weary tread;
You'll soon be numbered with the dead;
Your progress now is very slow,
And have you, sir, no place to go?
Have you no ground to till and hoe?
These are the things we'd like to know."
"No; though I'm of the human race,
I have no home or friendly place
Where I can rest my weary head,
Or even earn my daily bread;
From house to house I ne'er would go,
If I but had a place to hoe."
"Keep on thy way, take heart and know
There's many a man without a hoe."
"I've marched these long and weary years;
At times my path is dimmed with tears,
And progress is so very slow—
No friend or guide, not e'en a hoe,
But ever onward do I go.
This aimless wandering to and fro—
Sometimes I think, why are things so
That I can't have at least a hoe
To lean my weary limbs upon,
And help to bear my load along—
My load of sighs and silent groans;
Of weary flesh and aching bones;
My wrinkled brow bowed down with care;
My face, it once in youth was fair—
But now, alas! no hope or fame;
My fate is told like that of Cain.
Then, forward, march, nowhere to go,
But search, I yet may find a hoe.
Sometimes it dawns upon my brain [blame
That something's wrong, someone to
For I with cheer did hoe my row,
But others reaped where I did sow.
Is this the curse of Adam's fall,
That some should sow, ne'er reap at all?
That others reap but never sow?
And some walk aimless to and fro,
In search of what, they do not know,
And care they not which way they go?
Perhaps we all would have our share
If all were honest, just and fair;
But some for others take no heed;
Their life is spent in selfish greed;
They're always ready for the spoil,
To reap the fruit of others' toil;
And then they close their selfish eyes,
As if the truth they can disguise.
Like ostrich, to escape the man,
Will bury up his head in sand,
And think because he cannot see,
The man is just as blind as he."
Now the rich man speaks as people do
Who wish to hide the truth from view:
"But you did not economize;
You ate hoe-cake and pumpkin pies;
Also beef and pork and beans,
And ham and eggs and mustard greens.
Your clothes are dirty now and few—
They once were bright and clean and new;
Enough you had to keep you warm,
And from the best of sheep 'twas shorn;
And naught would make your soul more
wroth
Than mixing shoddy in your cloth.
Your boots with holes that toe sticks
through,
Were made to order, sir, for you—
Were fine enough for any dude—
They're from the calf you killed for food;
And now you're here without a cent,
Because you were extravagant.
Talk not to me about the laws,
But look within yourself for flaws.
If you had done as rich men do,
You'd be as rich as they are, too;
And for your life of sin and shame,
There's no one but yourself to blame."
The poor man, filled with rank disgust,
Opens his mouth and answers thus:
"Your talk would make a donkey bray,
And drive a mule from oats away;
An eagle to his nest would fly,
For fear of cyclone in the sky,
But in his nest he'd sit and laugh

To think that he was scared at chaff.
A lion, sir, would fly in rage
And try his best to break his cage;
But when he really found the cause,
A mouse could sleep between his paws.
Although I'm here without a cent,
There's naught for which I would repent.
In all my life I do take pride
To know that I have never lied
For sake of gain or worldly pelf,
Or e'er by fraud enriched myself;
And now to-day I'd be afraid
If you would offer souls to trade,
Although I'm old, downcast and poor,
And stand a beggar at your door;
But wealth you'd give in great delight
If you but had my appetite.
In yonder world so bright and fair,
Where poor will face the millionaire,
Where souls are known for what they're
worth,
And not for coin, or royal birth.
But for the deeds that they've done here,
The aid and comfort, hope and cheer
They've lent to mortals here below,
As on their weary march they go.
How sadly then you'll meet the poor
That you have driven from your door.
Your wealth and pride, exalted name,
Will but increase your cup of shame,
And when both souls are in full view,
I would not, sir, trade souls with you."
"I raise my cane; now you be gone."
"If coat don't fit, don't put it on."
G. W. SANFORD, Verdugo, Cal.



Warning of Danger.

The letter of H. C. McClure in the JOURNAL dated Jan. 4, 1902, giving his remarkable experience in tearing down an old house, re-

minds me of a similar occurrence that took place in a machine shop.

A young man was engaged in some work in a stooping posture, directly under a heavy iron pulley on the end of a revolving shaft. Suddenly he felt a sharp pain in his back, causing him to straighten up like a Jack-in-a-box; then this pulley fell to the ground, barely missing his feet, and had he remained in this posture two or three seconds longer, he would undoubtedly have been killed.

Query: What caused this sudden pain in his back? This happened in Fresno county, Cal. I could give you many very similar cases in my own experience, but will not trespass further. These things can be numbered by thousands all over the world; will people ever learn to realize from whence—or from whom—these warnings come? The best I can say is that they learn very slowly. The words; "or from whom?" as used above, may sound strange to some, but I think I will let it pass.

F. N. BLACKMAN.
San Francisco, Cal.

Phantom Marriage.

Residents of La Crosse, Wis., are watching with great interest the developments in the phantom marriage case which was brought to the attention of the authorities and the La Crosse Spiritualistic society a few days ago.

It is stated that upon various nights each week a ghostly couple

appear at the Norwegian Lutheran church, the eastern part of La Crosse, are married and suddenly disappear. Each night large crowds of citizens watch in the vicinity for the appearance of the specters. One night fully 150 people were upon the scene.

The story, as told by an aged lady residing near the church, is that upon certain nights, after midnight, a phantom couple appear before the little one-story church. They are dressed as bride and groom. They silently approach the church, and as they reach the door it is opened by unseen hands, and they pass inside. A faint light is seen, which gradually grows brighter and more distinct, until the entire interior of the building is flooded with radiance. Though there is no organ in the church, a phantom choir and the notes of a mammoth organ can be plainly heard. Suddenly all of this ceases, the lights go out, and the unearthly couple disappear.—*St. Paul Globe.*

The Dog's Spirit.

There has been a great deal of talk of late years as to whether a dog or other animals have a spirit, the same as a human being.

A recent authentic case, whose details can be easily verified, is the death of the valuable Mexican poodle, "Grover Cleveland," owned by the Eastern artist and spirit medium, Mrs. Adelaide P. Littlefield of Boston.

This poodle was presented as a gift to the artist about eight years ago, while she was in Texas prosecuting a big law suit. The dog was brought up North, where he attracted a great deal of attention because of his peculiar beauty and rare aristocratic qualities. He had a passionate Southern disposition, but as he was always clever about showing it, no one disliked him.

Lately the dog sickened. Everything was done which care or science could suggest, but still he did not improve. The writer was suggesting a new treatment for the dog, when "Red Blanket," an Indian control of the medium, came in and said: "It no use; dog soon die. He fill up, choke quick, have no pain."

Little credence was placed in the prophecy, but in less than one hour's time the little dog started to walk from the parlor to the artist's sitting-room, and soon a young lady announced that "Grover had just died." Everyone in the suite rushed to the dog's side, and there was the artist on her knees weeping over her dead "Grover." In her tears she said that she had seen them take the dog's spirit.



The Man with a Hoe.

from his body right through his little blanket or coat.

The same Indian, who an hour before had predicted the dog's death, when there was no signs of such an occurrence, so far as any human being could see, now took control again of the medium and said: "Yes; we took dog's spirit; give him to girl's grandma. She take care of him. Grow up in spirit-world," etc. (Grandma was the medium's mother. She loved the dog when on earth very much, and at the first seance she materialized in Mr. M. S. Ayer's house with medium Mrs. Huntton, she could only say: "Birdie! Birdie!" which was the pet name she had given the dog when in Texas and was not known in the North. The test was regarded as wonderful and conclusive evidence of the spirit's identity.)

GEO. A. LOTHROP JR.
Boston, Mass.

Theology, the Foe of Science

J. P. COOKE.

Science as a pursuit of truth and knowledge is the foe of no one; but it is quite certain that Theology has been, perhaps is still, the adversary of Science.

Among the ancients so little was known of the operations of nature that nothing like a general order or system of laws was suspected. The universal inner life was not even vaguely apprehended. The natural or material was not differentiated in conception from the spiritual, or, as they thought it, the supernatural.

It was only with the rise of modern science in the recent centuries that the idea of an order of nature began to dawn upon the world of thought. Copernicus led the way by destroying the geocentric astronomy, and with it the anthropocentric ideas that had grown up around it.

There are some moss-backs even to day who wish to promulgate the notion that the universe is christocentric. Anything to keep anthropomorphic idolatry is vogue. Anything in the way of circumlocution to avoid the plain truth, of all spiritual and enlightened philosophy, that light, life, love, are God.

The Copernican theory of the planetary motions opened the door to the conception of their true laws and causes. Kepler and Galileo verified and extended his work and prepared the way for Newton, who struck out the universal law of attraction, which explains the celestial harmonies. This closed the first great scientific epoch by the establishment of the principle of natural order throughout space. But if the order of the universe prevails through space, must it not also prevail through time? Inquiry now took a new direction, the current widened, new sciences arose, and another century of research revealed the grand truth that the system of order and law is as vast and perfect in its time relations as it had been shown to be in the relations of space.

This mighty revelation of the workings of the Infinite Life we owe, not to those priests or theologians who devoted themselves professionally to the exposition of the plans and purposes of God, but to men of science, who got neither sympathy nor co-operation from that class.

Scientific students have encountered two orders of obstacles. The

discovery of new truth is not easy, and is too precious to be had for the mere asking. Under the best methods it is difficult, while the methods themselves were only attainable through long experience. Thousands strive, but few succeed in adding to the stock of original truth as known. The insights of spiritual science here are very important. Early students were constantly defeated by the inherited mass of errors and prejudices by which judgment was warped and the mental vision obscured.

The idea that law is inflexible and universal throughout nature was long unrecognized, and special students only assumed it in their own fields of investigation. The great, ignorant masses thought that to pry into the mysteries of nature was idle, or irreverent and presumptuous. Such were some of the obstacles to be overcome. But they had other troubles of their own. The crude ideas by which the powers above nature were supposed to be constantly interfering with its operations were borne down by the current of tradition, and conforming to the general beliefs, were systematically maintained and defended.

Theologians, as special pleaders, claimed to expound the divine policy and claimed that the breaks and interruptions of the natural order were the greatest proofs of His glory; the ruptures disclosing divine intervention.

The scientists were left to work out the natural order to its completeness and to vindicate the wisdom and goodness which is witnessed not in the violations but in the perfection of His works and his methods.

It is the glory of the spiritual knowledge of this age to have shown that the rays of the Divine Light waft together and apart, that the breath or vibrations from this Infinite soul fills all space, permeating living forms in their inner life; the Divine Life constituting the Living Presence everywhere. The whole range of evolutionary science indicates and demonstrates this upward bearing order from darkness to the Central Living Light.

As Dr. M. D. Conway has suggested: "Darwin's theory is that all the organic forms around us, from lowest to highest, have evolved one from the other by means of natural selection. This 'natural selection' is the obvious law that every power and trait which better adapts an animal to live amid its surroundings enables that animal to survive another which has not the same power or trait. The fit outlives the unfit, and because they outlive their inferiors, they more freely propagate their species."

Offspring will improve by the transmitted traits which are advantageous. These advantages are cumulative. Those less furnished are crowded out. A sufficient accumulation of slight advantages amounts in the end to a new species. An accumulation of specific advantages sums up into a new genus. Striving to advance, to become human, the "worm mounts through all the spires of form." A truth in one branch of knowledge is capable of translation into every other department.

The ape or the monkey may be the jest of the ignorant, but the thinker and observer will see behind him the myriad forms which made him possible. Look how the sprouting of the leaf hardens to

the stem, unpacking itself into blossom, swelling again to pulpy leaf called fruit. In the crustacean egg he sees the trilobite in the embryo stretching into the tiny lobster, shortening into the crab, and as these pass from one to the other, in this little egg world, as the new theory shows that they did in the big world, the law is progress, by attraction, to the inner, deeper and finer grades of life. Onward and onward forever. Millions pass away, it is true, and millions advance. Beneath every touch and adjustment it ascends, until at last, lodged for a moment in some rugged, manlike form, for combination, the selected, concentrated powers expand into man, the sum of every creature's best.

Man is the offspring, not of the ape alone, but of the animated universe. He is the highest and best which has come forth from the inner life of all things. As the higher evolution branches out, developing mind more than form, or physical power, the brain comes to adjust itself to the inner, spiritual realm of ideas. Man becomes heir to the richest bounties of the inner universe of mind. He is justified as the work of the matchless artist, the one Inner Life and supreme attraction. As creations, all previous forms were mere sketches and studies, trial trips for man.

Can it be thought that natural selection expels God from the cosmos? Does it even imply that amid all these formal worlds there is no intimation of a Divine Being? By no means. This great theory, founded on facts, has added fresh tints of love and brighter beams of reason to the known universe by opening our eyes to new aspects of its myriad beauties.

In this wonderful age it is ours to apprehend the purpose and intent of creation, to sense the rapport with the divine Positive Mind, "which sways the harmonious destinies of the world."

Theodore Parker was right in maintaining that the three primary beliefs of religion—the being of God, the assurance of individual immortality, or eternity of spirit, and the reality of the ethical law—were permanent, universal and definite facts of human nature found wherever man, as man, is found.

Here are three implications—a living soul in nature, a conscious soul in man, and an eternal life of progress and attainment ethically. These are all assured by reason, and correspond to the three moments of Philosophy, namely: Being, not-being, and becoming. Man, rising and groping his upward way from earth and darkness and quasi-consciousness through the beginning of earth-life to the full birth into the Inner Life, the sonship of manhood's spirit.

As Tennyson has sung it:

Where is one that, born of woman, altogether can escape
From the lower world within him, moods of tiger, or of ape?
Man as yet is being made, and ere the crowning age of ages,
Shall not aeon after aeon pass and touch him into shape?
All about him shadow still, but, while the races flower and fade,
Prophet-eyes may catch a glory slowly gaining on the shade,
Till the people all are one, and all their voices blend in choric
Hallelujah to the Maker, 'Tis finished—man is made."

Truth gains no victories without applause.

Our Veiled Future.

ARTHUR F. MILTON.

While we have many assurances from spirits that they are our superiors in penetrating the future, it always remains a problem why they do not foretell our life's plan—our troubles or trials that are involved in it.

We receive warnings, beautiful truths, advice, comfort, sympathy and even scientific knowledge prior to discovery by experts in the art, and a cue to lost articles, unknown to mortals; yet when we touch on our own future, the answers are evasive or to the effect that it cannot be told—being unlawful, beyond their power or unknown.

It is without question that many mortals are guided in all they undertake, or solicit guidance and obtain wholesome advice, but it is seldom toward a direct achievement of the aim in view. They must rely on their own powers for final results.

The reason for the latter may be inferred. It embodies man's mission in his reaching out for perfection. Without it individuality would be sacrificed.

That spirits who are enabled to read the cause upon us can foretell our future is also without doubt. The reason for not doing so most generally given is, that it is unwise, though the main reason seems to be that they cannot, even though they tried.

The cause upon us is the seal put upon every soul according to its needs for development, in which is veiled our future, and spirits endeavoring to unfold this to us, are repulsed in the attempt, for that is one of the effects of the cause or law governing the individual. Whether nature, a higher law or spirits beyond the earth-sphere control us thuswise, is indifferent. The fact is that we cannot escape our destiny; and whatever good we may get out of our spirit friends, or however much they may aid us in our material affairs, there always remains that unknown life-line which we must follow *volens volens*, and to which is tacked the program of experiences needed for our spiritual evolution.

Resistance does not help us; shirking our duty only adds the number to the next on the program and the cause for it is intensified in the experience to follow. There is but one method of easing the way over, and that is to prepare for it in advance by self-knowledge and consequent self-culture. It undermines the law to the extent of its practice, and those who have tried it realize this fact in time—often in the passage over an experience—as inspiration is an effect of the soul's self help in the matter. The internal desire of rising above the material, lends superior consciousness to the soul, and which constitutes inspiration *per se*. This inspiration then becomes the guide, and through which we may sense a whiff of our future by earnest desire and concentration.

It may not always be encouraging, but it is an aid, and cannot be hidden from us if we so will it; for the cause upon us is a part of ourselves, and self-study includes that in its interpretation.

Zoroaster, the founder of the Order of the Magi, asked for understanding not acquired through learning.

Transition of Mrs. Whipple.

Mrs. Eliza Leach Whipple, wife of Prof. E. Whipple, passed to the higher life from their home in Lakeside, San Diego Co., Cal., Jan. 3, 1902. The following is a report of Prof. Whipple's discourse on the funeral occasion:

It was the request of my wife ere she passed to her higher labors, that I should make a few remarks on the funeral occasion, and I trust the friends present will excuse my wide departure from established custom in such matters.

Mrs. Whipple especially desired me to thank the people of Lakeside for many tokens of their goodwill and for the many acts of kindness received at their hands.

Eliza Leach Whipple was born in Hudson, Ohio, Feb. 7, 1827. At 7 years of age she lost her mother and one year later came under the iron rule of the proverbial step-mother, which brought many sorrows to her young life. In middle life, for 15 years, she participated in an active business and public career, in which she employed many domestics, and her house was a social center where, I am pleased to say, many of the best minds in Cleveland were accustomed to meet for intellectual interchange. She possessed a noble ideal of personal liberty and uniformly protested against anyone calling her help servants. Her help always had the best there was in the house. Moreover, they respected her, were faithful in the performance of their duties and remained with her from year to year.

We both of us accepted the major facts of Spiritualism 50 years ago, and have never since doubted either the conscious existence of man beyond death, nor intelligent communion between this and the spirit-world, though we have not been actively identified with the outward phase of the movement during the last 25 years, but rather with a special phase, of which I will presently speak.

We never connected ourselves with a church, yet religion has always stood for something specially sacred in our estimation—not Christianity alone, but likewise the elder religions: Judaism, the Sun worship of Zoroaster, the old Masonic religion of Chaldea and Egypt, the Builders of the Great Pyramid, the old Vedic scriptures of India of 5,000 years ago, and the still older Archaic scriptures of the north of Asia and region about the Caspian sea.

We have, indeed, long believed that God has vouchsafed to every race and dispensation a form of His Eternal Word, adapted to the special needs of each, and that no sacerdotal organization now on earth has delegated to it a monopoly of God's Word to man. Through Confucius, no doubt, a fragment of the Eternal Word was spoken to the Chinese people, which enabled them to stand erect and preserve an unbroken national continuity while the Western historic nations were passing through the most sanguine religious and political mutations. Now, in our charity—or lack of charity—we call them heathens, and try to force a religion upon them foreign to their national type and habits of thought.

I will now specify in what manner our belief is a radical divergence from current Spiritualism, not in the fact of communion, but in its trend of philosophic con-

cepts. For 25 years we have held the belief which primitive Christianity involved, but which the modern church practically rejects, namely: that the divine processes and purposes focalize toward the earth, and that these purposes involve the descent of the Divine Kingdom and complete establishment of its form of order in this world; that the prayer of Jesus shall yet be literally fulfilled; that man shall eventually be provided with an imperishable body of flesh; that all planes and octaves of universal movement, from the material to the spiritual pole of nature, shall be blended in the concrete organism of man, which shall contain a distinct organic zone for every plane and octave of expression in the universe.

The distinct tendency and ultimate aim of current Spiritualism, Theosophy, Mental Science, Christian Science, etc., is to shed the body for good, escape from earth and reach the final goal in the spirit-world, or in Nirvana. Per contra, the primitive Christian ideal honors the material equally with the spiritual side of creation. Its hope is to perfect and sanctify the earth, achieve immortal flesh capable of functioning on every plane, and realize here below the divine dream of the brotherhood of man! For 25 years we have believed that the building of this perfect kingdom is near at hand, and hence have not been surprised at the signs now everywhere apparent at the falling of the timbers of the old order! War and tumult and social chaos must needs precede the inauguration of the divine order on earth. When the old shall be in ashes and ruins, then will the builders appear.

In 1877 it was our good fortune—as we believed—to be intrusted into a form of teaching from a very ancient brotherhood of Masons, who lived on earth long antecedent to the time of Solomon and Hiram Abiff, who builded the great pyramid and from whom the school of prophets descended. From these old Masonic masters we possess over 2,000 pages of manuscript, written in the most sublime, symbolic style, and which we prize above all the books of earth. Moreover, these old masters initiated and baptized us into their sacred order 25 years ago, and we have endeavored in the interval to embody their sublime teachings in our lives. Their mode of access to us need not be explained here. Suffice to say: Their major labors now consist in preparing the way for the visible advent of one of their number. Nor should I omit to say that other small groups of minds, distributed principally among the English-speaking peoples, also receive teachings from the same source. And soon there will be instituted a more general and extended form of teaching.

Now I must close with a few words of personal mention.

My companion's long and slow decline was fraught with many lessons of valuable experience to us both. In the midst of sorrow and self-denial we learned a trust and hope and cheerfulness which constituted our home a sacred center of sweetness and harmony. Not for one moment have we ever distrusted God's universal providence, which always and forever doeth all things well. With America's greatest poet we could always say: "Whatever can possibly happen anywhere, at any time, is provided for in the inherency of

things," and that "the purport of death is just as important as the purport of life."

All these hearts, as of fretted children, shall be soothed—

All affection shall be responded unto;

The secret shall be told.

All these separations and gaps shall be taken up and hooked and linked together.

The whole earth—

This cold, impassive, voiceless earth shall be completely justified.

Nature and man shall not always be disjoined as now.

For the true son of God shall absolutely fuse them.

When my wife saw that the change was near at hand, she said to me: "I can no longer use this old house of my spirit for any useful purpose, and if it be the will of the wise powers, I am rejoiced to lay it down. I shall take up my work again at the point where I leave it here, and shall continue to serve under those ancient brothers who have guided our feet and counselled our lives for the last 25 years."

"Our labor is one, my husband, and we shall stand shoulder to shoulder in the duties of the day and hour."

To a neighbor who called, she said: "I am reconciled—not only reconciled, but happy, for the grandest door of all my earthly lives is now opening to me. The great fulfillment is just beyond."

Two children were born to her by an earlier marriage, both now living—Mrs. Harriet L. Fuller, who is now present, and George L. Williams, settled with his family on the old farm in Ohio. If she did not bequeath but a small portion of worldly goods to her children, she often expressed her gratification that she had at least bequeathed a fair modicum of honor and integrity.

And now a final farewell to this house of clay. Good-bye, my beautiful dead. But thou art not dead! The phoenix has arisen from its ashes and plumed her wings for a loftier flight.

My friends, upon occasions like this can we stand in the presence of death and feel that all is well? I do assure you that I have the faith which never fails. I rest in the arms of the Divine love and mercy as securely as a babe rests in the arms of its mother. I feel that God is both father and mother to me; that he holds me as tenderly as a mother her child. He is not only my shield and protector, but my tender counsellor and loving friend. I hold that this present life is only one link in an interminable series. I know the future has many good things in store for me—for you—if we are obedient to the divine voice.

The Midwinter number of the Los Angeles Times for 1902 is a thoroughly up-to-date exponent of the Southern California of the beginning of the twentieth century. It contains a carefully compiled digest of timely facts and figures relating to the progress of the Southwest during the past year, including in its scope, besides 13 counties of Southern California, Arizona, New Mexico, Southern Utah and Nevada, Sonora and Lower California.

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SAN FRANCISCO, JANUARY 18, 1902.

Palmistry, it is said, indicates that President Roosevelt will succeed himself three years hence. He must be a man of destiny.

A Balloon is being constructed to carry water from the great desert of Africa to the military stations—another triumph of science.

In this Age of wonders we may record the fact that under the X-ray and skillful treatment even cancers are absorbed. A case has just been reported in the daily papers of a Catholic priest, aged 83 years, in San Jose, Cal., having a crab cancer on the face and chin which has been absorbed in thirty treatments under the X-ray administered by a physician of San Jose, Calif.

Is Inspiration Scientific?—Prof. George Forbes, of England, hypothesizes that "a planet exists beyond the orbit of Neptune and separated from it by more than three times the distance of that planet." In "Higher Realms," by our contributor, Arthur F. Milton, published in 1895, it reads on page 227: "There are two more planets beyond Neptune at immense distances with little hope (at present) of discovery by telescope." Is inspiration of scientific value?

England, it is said, finds recruits so difficult to obtain for her rapidly decreasing army, that it is expected drafting will have to be resorted to. This is a sad commentary on the great waste of human life, by her war in South Africa. This "cruel war," so unjust and unnecessary, has wasted millions of wealth and thousands of human lives, which could have been saved by arbitration.

A Wireless Telephone is the latest invention, and it has created a wonderful interest in Paris, France, where experiments have proven its success. Now, what is to hinder Spirits decarnate from talking with Spirits yet in the physical form? And as by another invention, just completed, persons talking through the telephone can see those speaking into the other instrument, we shall yet not only hear our arisen friends, but also see them and their surroundings!

Babism is the name given to a religious system born in Persia. It now numbers over a million adherents. Prof. Chas. Brow of Cambridge University, England, has written a book entitled "The Episode of the Bab," which is very largely the result of his travels and the investigation of movement in Persia and Syria. Like the Christian religion, it now has its trinity in the person of Ali Mohammad, its author and leader; Beha'u'llah, the modern promulgator, and since his demise, Abbas Efendi, its present master, who will be without a successor, the trinity having been made complete in him.

A Great Psychic Wave is spreading all over the world at the present time, says an exchange, and adds: "All religious and spiritual bodies are more active than ever before. The soul is hungry. It desires to know, it will know, and will be free. The soul desires to be free here and there. It is tired of being bound and fed on husks. The old is dying; the new order of things brings light and hope and courage.

"Spiritualism seems to be growing at a greater rate than any of the newer beliefs. Quite a number of Christian Scientists are also Spiritualists. The higher religions are growing at a great rate. They know that no one book, no one religion, has all the truth; some good comes out of each. Anyway, man is nearer God than he ever was, and when he realizes that all beings are eternal souls—God's children—he will be one with God, the blessed one. Then, and not till then, will woe, misery, disease and sorrow cease. The blissful comes when we realize our oneness, and not until then."

The Michigan State Convention will be held at Battle Creek, Mich., opening on Feb. 7, 1902. Many excellent speakers will be in attendance.

Prof. W. M. Lockwood and wife are holding meetings in Columbus, Ohio, during this month with good results.

The Iowa State Spiritualist Society is in session this week at Oskaloosa. President Barrett is in attendance with other noted speakers.

Spirits Influence Mortals.

In the Philadelphia *North American* for Dec. 25, 1901, Julian Hawthorne has a suggestive article under the heading, "The Destiny of the Nation," from which we extract the following:

Death does not end the influence for evil or good of human beings upon earthly affairs. The spiritual world is not remote from us in space; the sympathies and habits which influenced the soul while still incarnate do not cease to operate after the casting off of the body; they govern it, on the contrary, more absolutely than before.

Spirit is made of feeling and thought; and if the man who dies felt and thought in harmony with the man who stays behind, the two cannot be parted. Though our physical senses no longer perceive the disembodied one, he is at hand, and occasionally, through the medium of a finer sensibility, we are aware of his presence. He, on his side, is similarly unconscious of our material companionship; but he inhales a kindred atmosphere with us, and both of us continue to be swayed by like impulses and principles. These impulses and principles flow into one another and act as one; and thus the living and departed are merged. Yet there is a difference between our function and his; for inasmuch as he is now nearer to the common source of good or of evil (as the case may be), he, on his plane, suggests what we carry out on ours. So the disembodied murderer generates in the brain of the still incarnate criminal the purpose to murder again; and the benefactor who has passed away causes fresh inspirations toward love and charity to blossom in the hearts of the friends he left behind.

There remains to us always our personal freedom of choice, whether we shall comply or resist; but it is always from the other side of the evil that the objects of that choice are communicated to us.

Lyman C. Howe is now engaged in writing a history of Spiritualism in accordance with a vote passed at the last National Convention, and he desires to obtain interesting facts and testimony which can be utilized by him. His address is Fredonia, New York.

Spirit Telepathy.—"The time has come," says Dr. Quackenbos, "when souls may know of each other without the intermediary of the senses." He adds: "I do not hesitate to say that we have within us an immaterial principle entirely independent of sense organs. These facts cast light upon the principles of telepathic communication. Minds brought into hypnotic contact can exchange thoughts, ideas, convictions and feelings which suggest the possibility that such minds may communicate without reference to space limitations. There is no difference as regards suggestibility between natural sleep and the so-called hypnotic trance. That being the case, every hour of natural sleep is prolific of opportunity for communication with those who have departed this life, and who know that it does not take place?"
—*Thinker*.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

INTUITION—a lecture delivered by Prof. S. A. Weltmer, delivered in the auditorium of the Weltmer Institute, Nevada, Mo., Oct. 16, 1901. Price, 25c.

This is one of a course of lectures by this celebrated author on "The Science of Life," and the following synopsis will give an idea of the lecture:

"Intuition is the all and in all. The unconscious mind never makes an unnatural demand. Artificial supplies were never given in response to nature's demands.

"To a thorough understanding, the only real things in the world are thoughts in various forms of development. Intuition is Soul manifest or God consciousness."

THE PASSING AND THE PERMANENT IN RELIGION, by Minot J. Savage, D. D. New York: G. P. Putnam's Sons, 27 and 29 West 23rd St. \$1.50. For sale at this office.

This book of 336 pages contains a plain treatment of the great essentials of religion, being a sifting from these of such things as cannot outlive the results of scientific, historical and critical study—so making more clearly seen "the things which cannot be shaken."

The author's table of contents comprises Religions, Theologies, The Universe, Man, Bibles, Gods, Saviors, Worship, Prayer, Hells, Heavens and the Resurrection. These are examined thoroughly in the light of present-day science and advanced thought, and held up to view without fear or favor—that all may understand what they really mean.

HOW TO CONTROL CIRCUMSTANCES, by Ursula N. Gestefeld, Pelham, N. Y. Price, \$1.00. For sale at this office.

This is the latest book of this prolific author, and it is an advance, presenting further light on this important subject, from what was presented in her volume entitled, "How we Master our Fate."

In the preface she remarks as follows:

"The effort to discern and develop inner resources, to adapt externals to internals as part of the discipline and endeavor of life, has necessary place in any plan for betterment of conditions. No one is yet at the height of his possibilities; everyone is embarked on the voyage of discovery.

"These pages are offered both as a guide and a stimulus to those who are awake to the signs of the times, who feel the thrill of a new impetus toward results; the heritage of the many, though in past years discerned only by the few. The widespread state of awakeness to the things of the Spirit, that is displacing the long sleep of obliviousness, furnishes receptivity to declarations that would fall otherwise upon deaf ears, upon hearts deadened to responsiveness. Among the many, some there be to whom what is herein written may be a way-shower as they seek deeper realization of new-old truths and gird themselves for conflict

with long-established habits of thought, word and act.

"It is tendered with the desire to show that within, rather than without, is found the Force of forces that transforms, renews and regenerates human life, lifting it to the fair level of self-accomplishment and self-dominion. That self-discernment, self-effort, and self-attainment for which we are primarily endowed, is the purpose to be fulfilled by our existence."

The book contains 33 chapters or divisions of the subject, concerning the following important points which will give the reader an idea of its scope and argument. They are: How to Agree with One's Adversary; Master or be Mastered; True Individualism; How to be Rid of Poverty; Remission of Sins; How to Remove Impressions; Human Hens; You Live in Your Thought-World; The Paralysis of Fear; The Living Bridge; The Power of Impression; Haunted by Ghosts; The Time for Weaning; Making Things Go Right; How the World Comes to an End; How the Lord Provides; Unprofitable Companions; Mental Patterns; The Sin Against the Holy Ghost; Utilizing Energy; Natural and Controlled Old Age; The Use of Remedies; The Swing of the Pendulum.

Those who are trying to "master their fate" and control their environments will find this a very helpful book.

GOD INCARNATION versus Personal Re-Incarnation, Evolution and Karma, by Mrs. M. E. Cramer, 3360 17th St., San Francisco. 25c.

This is an interesting booklet of 38 pages on the above subjects, containing well-digested arguments in favor of her claims. Here is one excellent point. She says:

"The highest claim made for personal re-incarnation is discipline, gained from experience, and is not that discipline which comes from divine knowledge, which is eternal self-knowledge. The very fact that its adherents expect to overcome desire or material love which causes them to re-embodiment, proves that when they do overcome, then all the experience gained through what desire and material love have been the basis of, will come to naught. There is no overcoming but that of coming over from this and similar theories unto the truth of God, the only creative Cause, where it is said: 'What is made is mine.' 'I and My Father are One.' 'All that thou hast given Me will come to Me.' 'All Thine are Mine' in atonement. Verily, 'When that which is perfect is come, that which is in part is done away.'"

THE SHRINE OF SILENCE, a Book of Meditations, by Henry Frank, with some embellishments by H. Benno Reissman. New York: The Abbey Press, 114 Fifth Ave. \$1.50. For sale at this office.

This is one of the handsomest books yet published, with initial letters at the beginning of chapters, done in two colors, making a superb volume of 273 pages, bound in tinted buckram.

It is designed to obliterate the line of demarcation between religion and science, and presents the common ground on which both must abide. The style is epigrammatic and poetic. It is designed as a Book of Devotions for Rational

Thinkers, and will be found to be a most useful substitute for the usual prayers in the public services of liberal religionists.

In many respects it is a remarkable volume, but in nothing is this more apparent than in its spiritual and philosophical grandeur. It is filled with chunks of thought and wisdom.

THE DOOM OF DOGMA and the Dawn of Truth, by Henry Frank. New York: G. P. Putnam's Sons, 27 and 29 West 23rd St. Price, \$2.00. For sale at this office.

The author of this book has departed widely from the traditional methods of biblical interpretation, and yet treats the subject with reverence and without that destructive spirit which actuates many radical critics of the present day.

He states that he has not undertaken the work merely to tear down old institutions. But because he believes he has substituted a new interpretation of the truth for every structure of superstition demolished, and logical deduction and convincing demonstration for the purely emotional, he has been encouraged to offer the results of his personal study to the world.

Mr. Frank has been many years a preacher in orthodox churches, holding responsible places in different evangelical denominations, but was at last led to construct an independent system of religious instruction. In these pages he has illustrated the methods of research which he has pursued to reach his final conclusions.

The Spiritualist Training School.—The sixth session of this school will open on the Cassadaga Camp Grounds, Lily Dale, N. Y., on Tuesday, May 13, and close on Thursday, July 10, 1902.

Dr. John E. Bradley, former president of Illinois College, contributes to the *Review of Reviews* for January a paper of great interest to parents and teachers on The Educational Value of Play.

From an Afflicted Subscriber

TO THE EDITOR:

I have perused the JOURNAL for many years and I am sorry that I cannot pay for it by reason of an invalid husband and old age. I have been hoping to rise above adverse circumstances, but do not seem to be able to do so. The JOURNAL has the right kind of a ring to it.

I have been an investigator of Spiritualism for nearly 54 years and know that it is true. I am very thankful for your forbearance and would gladly pay for the JOURNAL for the past four years if I had any means of doing so.

MRS. T., Barton Co., Mo.

[This is but one of many afflicted Spiritualists who have grown old in the Cause, but have not become rich in this world's goods, and while they want to read the JOURNAL, have not the means to pay for it. We have added this sister to the Hopkins Fund, but it is largely overdrawn and needs replenishing.—Ed.]

THE SECRETS OF ASTROLOGY REVEALED—How to foretell Future Events, by Prof. J. MacDonald. Price, \$1.00. For sale at this office.

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Ella Wheeler Wilcox says of it: "Beautiful, interesting and most helpful." A Baptist clergyman of North Carolina writes: "It is one of the most suggestive books I have ever read, and is full of great chunks of thought." A gentleman writes from Brooklyn: "It is like reading a new Bible." A lady, from Chicago: "My daughter is buried in your book. She refused to join a whist party that she might be alone to read it."

"In material, make-up, letter-press, cover and decoration, it is one of the handsomest volumes presented this season. It is a remarkable book in many respects and in none more so than in a spiritual and philosophical character. It has a readable charm about it that makes it as interesting as a romance."—The Sunday Press, Albany, New York.

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Mrs. Gillingham, 305 Larkin. Mon. & Thur. 10 to 4. Other days, 532 22nd St., Oakland, Cal.

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Mrs. Hendee-Rogers, Nevada House, San Jose, Cal. Circle Tues. & Fri. 8 p.m. Readings daily.

Prof. A. A. Holtman, astrologer, palmist and psychic; written test reading, 10c. Hours: 10 a.m. to 8 p.m. 1382 Market St.

Mrs. Kate Hoskins, Medium, Lecturer and Healer. 423 1/2 So. Spring St., Los Angeles, Cal.

Mrs. Hubbard, 109 Oak St., S. F. Circles Tuesday & Friday, 8 p.m.; Wednesday, 2:30; 10c. Readings daily, 50c. Diseases diagnosed.

Mrs. Lester, medium, palmist & magnetic healer. Readings daily. Circles, 148 Sixth St.

Mrs. McMeekin, life-reader and mental healer, 205 Turk St., San Francisco, Cal.

Mrs. E. M. Miller, automatic slatewriting medium. 342 13th St., bet. Valencia & Mission. Phone Folsom 3083. No sign.

C. V. Miller, wonderful etherizing and materializing seances. Only medium received prize medal in Paris, 1900. Germany and other countries. Seances Sun., Tues., Fri. 8 p.m. 50c. 1084 Bush St., near Leavenworth.

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Sol Palinbaum, Trance, Test and Healing Medium, 856 1/2 Isabella St., bet. San Pablo ave. and Market St., Oakland, Cal. All diseases diagnosed. No questions asked. Office hours 10 to 12 a.m.; 2 to 6 p.m.

Geo. F. Perkins, spiritual reader & teacher, 1073 1/2 Market St., San Francisco, at Vitae-Ore office. Daily, 10:30 to 5 p.m. Circles, Tuesday, Friday and Sunday evenings.

Horoscope cast and scientific hand-reading. Mme. Arva Pontis, 227 Taylor St., S. F.

A circle is now forming for the study of Psychology. Those interested may correspond with or call on L. V. Raymond, 227 Taylor St.

Mrs. Jennie Robinson, 509 1/2 Larkin St., S. F. Circle Monday eve. Sittings daily. Readings by mail a specialty, \$1.00. Telephone Sutter 341.

Mrs. Sarah Seal, Spiritual, Healing, and Business Medium, 521 Golden Gate Ave., S. F., Cal. Readings and Treatments daily.

Mrs. Sophia B. Seip, psychometrist, clairvoyant & palmist. Business advice & life readings, 10 to 5, 7 to 9, 50c, \$1. 251 Eighth St., Oakland, Cal.

C. Mayo-Steers, 112 1/2 Oak-st., S. F. Trance Medium. Readings, \$1.00. Tel. Howard 527.

Mrs. E. R. H. Stoddard, Convincing test circles. 10c. Sun. & Tues. Readings daily. 278 9th St.

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Mrs. J. J. Whitney, trance, business medium; life reader; examines ore, oil locations, medical clairvoyant; treats, cures sick, cancer removed without use of knife. 1164 O'Farrell St., near Gough, Ellis St. car. Sittings \$1; letter, \$2. Telephone Hyde 2461.

Mrs. Winchester, trance medium. 1610 Clay St., San Francisco, Cal. Sittings daily.

Mme. E. Young's test meetings Tues., Thur. and Sun. eve., Oriental Hall, 819 McAllister St. Telephone South 764.

LIFE LESSONS.

Within the pearly shell there lies
A lesson rare, like rainbows in the sky.
It shows the hand-work of the Divine
In all its colorings, tinted and refined.

We see lessons in stone, and in insect-
life,
In birds and flowers and fruit so ripe,
All created by the Master's hand
In every corner of the fair land.

The world is filled with beauty every-
where,
Sunshine and rain, so why despair?
There are blessings enough for all,
If we but raise our heart and call.

A lesson to us has oft been given,
"To ask and ye shall receive" the bless-
ings of Heaven.

All nature in reverence her head doth
bow
To the Spirit Divine who loveth us all.

Life-lessons, oh, children of earth,
Have all been planned even before your
birth.

Teacher and scholar go hand in hand,
When the lessons are learned up to the
spirit-land. G. A. BELLOMY.
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Kosmic Consciousness.

JOHN F. MORGAN.

Professor Colville's return to the
States reminds me of an experience
which I had with him a few years
ago on his return from England en
route to California.

It was in the Fall. I obtained
an old straw hat that he hallowed
and thoroughly magnetized, and
during the following Winter, when
I wanted to become *en rapport*
with him and hear his lectures, I
would "go into the silence" and
put on his straw hat and concen-
trate my mind upon the desire to
hear what he was saying, when I
became conscious of being present
at his lecture in California, while
my physical body was in Chicago.

This and many other experi-
ences are in line with the *India*
Grants.

At the Band of Harmony in Chi-
cago, while I was speaking in an
ancient tongue (which Prof. Col-
ville interpreted), it seemed as if
the audience disappeared from my
sight and only a composite person
appeared, which reflected the com-
posite thoughts of the people pres-
ent, which would scintillate with
different colors and forms and vi-
brate so rapidly that at times I
could not see it.

HANDLED FIRE WITHOUT INJURY.

Last Summer a prominent law-
yer and myself were discussing on
the shore of Lake Michigan, me-
diums handling hot lamp chim-
neys, passing money and other
articles through flames, when I
was impressed to build a fire in the
sand and wash our hands in the
flames without being burned.

BAPTIZED WITH FIRE.

At the residence of the above-
named lawyer I witnessed, with 12
other persons, in the full gas-
lighted parlor, the christening of
his youngest child by a full-form
materialized spirit (an ancient
Parsee fire-worshipper), the par-
ticulars of which I will sometime
in the near future give to the read-
ers of the PHILOSOPHICAL
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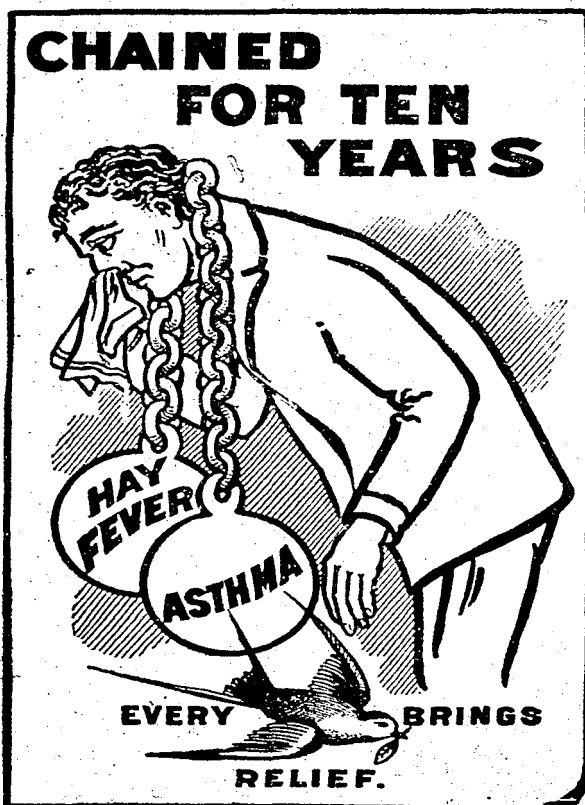
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taking it about the first of November. I very soon noticed a radical improvement.
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	♋	Water	June 21 to July 22
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	♍	Earth	Aug 23 to Sept 23
	♎	Air	Sept 23 to Oct 23
	♏	Water	Oct 23 to Nov 22
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	♑	Earth	Dec 21 to Jan 20
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	♓	Water	Feb 19 to Mar 21

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THE VICTOR.

Around my barque the waters dark
In surging billows roll,
And 'mid life's night, its awful might
Sweeps o'er my storm-tossed soul.
Alone I stand—from every hand
The storm its fury wages,
With sullen roar, my bared head o'er,
The tempest loudly rages.

Above the swell, like clear-toned bell,
Through space-aisles echoing,
With list'ning ear I pause to hear
A sweet-voiced angel sing:
"Mid outward din be calm within;
Therein the secret lies.
Be strong and brave when tempests rave,
So saith the Masters wise.

"Neath sun's fierce heat, where wild
storms beat,
You're safe from outward harm;
With fears barred out, doubts put to rout,
You'll smile at storms' alarm."
So wind and wave in fury rave,
God holds you in his hand.
I lose my dread and lift my head,
His are the sea and land.

Serene I rest on topmost crest
Of heaving, stormy billow,
And sweet my sleep upon the deep,
As on a downy pillow;
For wars may wage and tempests rage,
I now defiance hurl;
Master am I—the banner high
Of victory I unfurl!

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Power of Positive Thought.

VICTOR ILLUMINER.

King Solomon, in Proverbs 6:9 to 11, says: "How long wilt thou sleep, oh, sluggard? When wilt thou arise out of thy sleep? Yea a little sleep, a little slumber, a little folding of the hands to sleep: So shall thy poverty come as one that travelth, and thy want as an armed man."

Supplant the word "sluggard" by the word "negative," and note how true is the teaching given. The negative man ever desires rest, preferring to lean upon the support furnished by another than to depend upon his exertions or efforts, and it is this very desire to lean and depend upon others that causes him to reap or garner poverty and distress. The word "sluggard" can possibly have no other meaning than negativeness or slow vibratory rate, and such qualities are never the controllers of congenial and desirable conditions.

Just draw in mind an image of a negative and positive man, studying the characteristics and natural results of the thought and labor of each. The negative man will accept and endure conditions under which his spirit chafes and rebels, knowing that he possesses the innate qualities to manifest better and higher ones; but because his talents are not thoroughly appreciated, he will accept what others offer him, even though he continually bemoans his lot; but the positive man does not wait for appreciation from others, neither does he meekly submit to opinions and conditions furnished by his contemporary observers. Instead of bemoaning unpropitious and uncongenial conditions, he openly combats them, demanding forcibly, thus potentially, the manifestations of better and more congenial ones. He demands the full value of his talents, while the negative man hopes for and waits for the same.

A negative man rests; a positive man works continually. How easy it is to be seen that he who rests becomes enervated and impotent, owing to his lack of exercise; while he who continually works is like the athlete. Exercise and motion develop power, agility and physical vigor; while the strongest physical organism cannot resist the enerva-

tion that must be the natural result of inaction.

The man who waits in idleness for the appreciation of his talents and accomplishments, will surely find poverty, distress and dire want ever abiding guests in his home or habitation. Surely will they present the appearance of an "armed man," for the reason they are a veritable manifestation of force.

Poverty and want are strong forces, but remember, like every other force, they are destined and compelled to operate upon lesser powers than themselves. The weakest force never yet controlled the most positive, so man can feel assured that whatever conditions surround him are more forcible than his creative and resistant powers.

The positive man, though perhaps of very little actual value, by effort and persistent determination, forces a recognition of the worth he estimates his own powers or ability. The man who says, "I will have appreciation," even though he has little personal merit, will generate so strong a magnetism that he will actually psychologize others to credit him with powers he never really possessed.

Think negative thoughts and your surroundings will be negative; think confident, hopeful, cheerful thoughts and congenial environments will manifest. If you doubt, you will not garner the harvest of the subject of this lesson. Your doubts will make you negative, and negativeness will attract want and poverty just as the subject declares. Appreciate yourself and others will appreciate you. Doubt yourself and others will doubt you.

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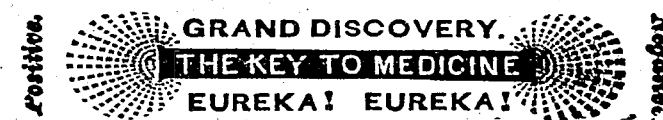
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Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. O. H. WADSWORTH.

Mission Lyceum meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month. W. T. JONES.

LADIES' AID SOCIETY.—Headquarters at 805 Larkin St., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

Society of Progressive Spiritualists

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. MRS. R. S. LILLIE, of Boston, is engaged for the present season.

The Regular Meeting of the Sunflower League will be held on Thursday evening, January 16, at 8 p.m. All come. After business a social time is promised. J. T. GILLESPIE, Pres.

Oriental Hall, 619 McAllister St., San Francisco, Cal., was filled to its utmost capacity last Sunday evening by those who desired to hear from their friends in the spirit world. After an inspired address by Mrs. Sarah Seal, Mme. Young gave psychometric readings and spirit messages to a delighted audience. Profs. Young and Bothwell-Brown conducted the musical exercises.

Mrs. Eberhardt's Hall was well filled last Sunday evening at 3250 22nd St., San Francisco, Cal., and the audience was regaled by messages from the spirit world through the medium who also read articles psychometrically for those present.

Friendship Hall, at 385 McAllister St., San Francisco, Cal., had a good audience last Sunday evening and Mrs. C. J. Meyer read flowers and articles as well as giving messages from the spirit world to those present.

The Society of Progressive Spiritualists held the usual meeting last Sunday evening at Occidental Hall, 305 Larkin St., San Francisco, Cal., and after a duet by Mr. Wadsworth and Mrs. Lillie with accompaniments on the piano by Mrs. S. E. Cooke, Mrs. Lillie gave an inspired address to the large audience present on "Life in the Spirit World," which her guides portrayed in a very eloquent and instructive manner, concluding with a beautiful improvised poem. The services closed with a duet by Mr. Wadsworth and Mrs. S. E. Cooke.

Henry Harrison Brown had an increased audience last Sunday eve in Odd Fellows' Building. His theme was "Unity," which he declared to be the fundamental principle of all reasoning. In the course of his remarks he said that the Mental or Christian Scientist that was ignorant of or ignored the phenomena of Clairvoyance, Psychometry and Telepathy, was yet far from truth. Spiritual faculties were all that were used in the "Silence," whether these teachers taught us to go. His system of Soul Culture was built upon the affirmation, "Man is Spirit," and was only a spiritual exercise for bringing man into recognition of himself as Spirit here and now. Next Sunday eve he will speak upon the "Evils of Duality."

The Mission Lyceum Association, at its meeting last Sunday, Jan. 12, elected the following officers for 1902:

Association officers: W. T. Jones, President; Mrs. G. W. Strickland, Vice-President; J. T. Roberts, Secretary and Treasurer; Mrs. S. R. Peck, Mrs. E. A. Werner and Miss Vernie Close, Trustees.

Lyceum officers: W. T. Jones, Conductor; Miss Vernie Close, Assistant Conductor; Miss Esther James, Guardian of Groups; Miss Lillie Kuck, Librarian; Miss Mabel Pfeifer, Musical Director; Mrs. M. A. Pfeifer, Assistant Musical Director; Miss Cora Bohn, Pianist; Richard Werner, Clarence Close and Roy Pfeifer, Guards; Mrs. S. R. Peck, Mrs. G. W. Strickland, Mrs. M. A. Pfeifer, Mrs. Bessie Cleveland, Mrs. E. A. Werner, Mr. W. D. Scott, Miss Lizzie James and Miss Lillie Kuck, Leaders.

Mr. M. S. Norton, President of the California State Spiritualist Association, is still quite indisposed by illness and unable to attend to his regular avocation. A heavy cold and its baneful results are the cause of his indisposition.

Mr. W. T. Jones, Secretary of the State Association, is out again but is very feeble and seems not to be able to regain strength very rapidly. The headquarters of the State Association is now in charge of Mr. Jas. T. Roberts, who welcomes all visitors.

The Oakland Spiritual Society met at Unity Hall, 856½ Isabella St., on Wednesday eve. Vice-President Stewart called the meeting to order. Mrs. Palinbaum read a poem entitled "A Dawn of a New Era." Tests were given to nearly every one present. The messages were clear, straight and spiritual and pleased the whole audience. Mr. Bonnier spoke on "The Kingdom of Heaven is Within." Mr. Stewart made a few remarks and closed by an invocation. DR. ASTOR, Sec.

Oakland.—Mrs. Anna L. Gillespie lectured and answered questions for the Union Spiritualists before a large audience at Fraternal Hall, Sunday afternoon, Jan. 12. Everybody was well pleased. Mrs. Rebecca Stewart opened the evening meeting with an invocation, Mrs. Gillingham and Mrs. Cowell gave well recognized messages, and Mrs. Drake read a paper and original poem that was greatly appreciated by the audience which filled every seat in the hall. Mrs. Stewart closed the meeting. Mrs. Gillespie will lecture next Sunday, Jan. 19, at 8 p.m., and Mrs. Cowell will give messages. Admission free, afternoon and evening. T. E.

The Order Astraea held services at 1726 O'Farrell St. last Sunday eve. Mrs. Jeannette W. Crawford read an eloquent address from her "Lap of Nature," subject, "Prophecy—Comfort ye my People."

Mrs. E. P. Thorndyke read an original poem of great power and beauty—"The Inner Life," and spoke on the co-operation of the two worlds.

Mrs. Shepard read from proof sheets of the paper "Astraea," a highly characteristic communication from Ralph Waldo Emerson.

It is the intention to hold these services on the second Sunday of each month.

The Sunflower League entertainment will be held on Thursday, Jan. 16, at Occidental Hall, San Francisco, Cal. Be sure to attend it.

Postage Stamps may be sent to this office only for fractions of a dollar.

San Jose News.—At the quarterly meeting of the Spiritual Union, held Jan. 5, L. C. Graessle, W. D. J. Hambly and Joseph Murray resigned from the board of directors on account of illness, removal and other good causes. The vacancies were filled by the election of W. W. Tucker, Mrs. E. G. Seeley and Mrs. E. B. Marcen. The board re-organized, electing Wm. Vinter, president; W. W. Tucker, vice-president; Mrs. E. B. Marcen, secretary, and retaining as treasurer L. W. Dexter, who has served long and faithfully in that responsible position.

The Union will hold an entertainment and social, with appropriate exercises, on the evening of Jan. 29, in honor of the one hundred and sixty-ninth anniversary of the birth of the great liberator, Thomas Paine.

In February it is expected that Mrs. Annie L. Gillespie will occupy the platform as speaker.

During the present month the meetings will be conducted with local talent. EUDORA B. MARCEN, Sec.

A New Year's Card, containing hearty greetings and good wishes from Mr. and Mrs. J. J. Morse, London, England, is acknowledged with thanks.

Mr. B. F. Small, Treasurer of the State Association, is still confined to his residence 3324 17th St., San Francisco. He has been fasting since January 1, under the supervision and treatment of Dr. Albert Heller, homeopathic physician, 1011 Sutter St., and who is confident of a permanent cure by the practice of the Dewey system of creating hunger by fasting. We hope that this may all be realized.

The Tea Party of the Ladies' Aid Society, held Wednesday of last week after regular business, was a grand success. These will be repeated on the first Wednesday of each month at headquarters, 305 Larkin St., San Francisco, Cal.

The regular monthly party will be held on January 31—the last Friday. Under the guidance of the president, Mrs. B. F. Small, these parties have become very popular and successful.

Mrs. E. Lapworth, one of the best mediums in the State of Washington, through the aid of her spirit guides, was led to the locating of some fine mineral claims which have turned out beyond all her expectations. After doing \$8,000 worth of work we incorporated the Cascadia Mining and Tunnel Company. We are now selling the stock at ten cents a share. This mine will be a dividend payer in a short time. We expect to put in a smelter this spring.

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This method has been so perfected by the doctor and his associates that any one may use it in the privacy of their own home without detention from business or the knowledge of anyone. Mrs. J. W. Anderson, St. John's, Wash., suffered for years with pain in the ovaries and uterine weakness; she was entirely cured by this treatment.

Mrs. C. Harris, of Marionville, Pa., says she cannot express too much gratitude for the results received from Dr. Peebles' treatment for falling of the womb and general exhaustion. Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after suffering from nervous prostration and insomnia for years; he says he now enjoys excellent health and restful sleep every night. G. D. Young, of Wimer, Ore., says: "I bore about my body the piteous spectacle of disease, and death stared me in the face. I now thank heaven I am a well man, and I owe this great victory over disease to Dr. Peebles and his corps of assistants." Mrs. Belle B. Bond, of Dunkirk, N. Y., who was cured of asthma, dropsy, heart trouble and female weakness in a very few months, writes that she recommends Dr. Peebles' treatment to all her sick friends and relatives—in fact, to all suffering humanity.

No matter what the disease, or how despondent you may feel because you have been told there is no help for you, there is still hope. Hundreds of women suffering from irregularities peculiar to their sex have been cured by Dr. Peebles' methods, after being told there was no help for them unless an operation was resorted to. The same may be said of men who are debilitated from excesses and early indiscretions—in fact, any and all diseases yield to this wonderful system. If you are unfamiliar with this treatment, which is annually curing thousands of those pronounced incurable, do not fail to send at once for full information concerning this grand treatment. It costs nothing whatever and the information gained will be worth much to you. If you are sick and discouraged, do not fail to have the doctors diagnose your case and tell you your exact condition. Just write them a plain, truthful letter about your case; they will confidentially consider the same, send you at once a complete diagnosis of your condition, and also literature on this grand system of treatment, together with Dr. Peebles' essay, "The Psychic Science in the Cure of Disease." All this is sent absolutely free. Write to-day. Address Dr. Peebles' Institute of Health, Dept. 101, Battle Creek, Mich.

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Jan 28 1902

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VOL. 39. T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, JANUARY 25, 1902.

1429 Market-st.
Between 10 & 11th-Sts.

No. 4.

A Voice to the Wise.

Arise triumphant o'er the clay
For which awaits the grateful earth—
Renounce the pleasures of a day
To gain the things of greater worth.
And some will climb, while others work,
Contented in the fields below,
Thinking the rugged paths to shirk,
And some would reap where others sow.
They know not that the rising tide
Will one day force them up the steep;
That o'er the plain 'tis surging wide
And may engulf them while they sleep.
So let the careless dreamer rest,
And let the faithful watcher climb;
To each there cometh what is best,
In God's own best-appointed time.

E. K. HURLBUT.

BORDERLAND

Some Strange Occurrences.

F. N. BLACKMAN.

Growing on my grounds in Fresno Co., Cal., was a yucca, the kind that grows with a tall, naked trunk and a bunch of leaves at the top. All who are acquainted with the plant know that it is anchored firmly to the earth by means of its numerous cord-like roots.

One day my wife coupled the hose to a hydrant, dropping the other end by the yucca for the purpose of watering it, and then stood by watching results. Let me say here in mental parenthesis, that it was an absolutely still day, not a leaf moving on any of the trees.

Suddenly this yucca toppled over as if by strong hands, entirely severed from the earth. My wife called me to see the ruin, and when I learned the facts will confess that I was frightened, but remarked as I drew the tree away that she must have hoodooed it.

A few days later my wife sickened and died. Living a short distance away was a Mr. G—, who, with some friends, was standing in front of his house when a large limb from a eucalyptus tree broke off, falling near him, and there was no visible cause for the mishap. As in the case of the yucca, there was not wind enough to move a leaf. Both of these eerie occurrences were on Sunday; both my wife and Mr. G— died on Sunday, both at the same hour but one week apart. Both warnings (?)—I will give skeptics the benefit of the doubt—took place at the same time of the day and, to the best of my belief, one week apart, as in the case of the deaths.

The roots of the yucca had not been cut off by any burrowing animal, and, though I examined the place carefully I could never dis-

cover any cause for the mishap; it just happened and that is all I ever could find out about it. There is much more, pertinent to the above that is even more surprising than, anything I have given, but I do not care to tell it.

During my boyhood days I was in the forest with a companion and we were standing about three feet apart near a large, dead birch tree, when, without the slightest warning, a limb about six inches in diameter and ten feet long fell to the ground directly between us with a prodigious crash from a height of 30 or 40 feet without harm, and if it had fallen upon either no doubt it would have caused instant death.

In a few days my companion was stricken with disease and died. It seems very evident that the limb was not intended for me, for that was about 55 years ago.

I do not ask any reader to be-

lieve there was any warning of coming death, any cause and effect in these cases, whatever I may really believe about it, but will simply let each one judge as his feeling may dictate.

San Francisco, Cal.

A Warning Vision.

La Stampa, the leading journal in Turin, translates from the *Novosti* of St. Petersburg the following narrative of an incident which has naturally created a profound sensation in that city, where so many of the educated classes are avowed Spiritualists:

"Count Souwazoff, President of the Tribunal of the first section, was passing sentence in a case of great importance, assisted by two judges, when, all of a sudden, he turned pale and the pen fell from his hand. The two judges hastened

to his assistance. The Count kept his eyes fixed upon a particular spot in the hall, and, raising his hand with some difficulty, he pointed thither. The judges followed his gaze, but could see nothing except the perfectly white wall with a gas bracket in the center of it. An usher, who had been summoned, brought the Count a cordial which revived him somewhat. When he had slightly recovered, he exclaimed, 'What a vision! my God! That wall appeared to me transformed upon the instant into a white vessel, on board of which were my wife and my two young daughters. Darkness was all around the vessel. A storm had arisen. The flashes of lightning and the pealing of the thunder rendered the scene still more terrible. One flash ran along the deck and entered through a port-hole the cabin where the three beings dearest to



Teaching the Child how to Weave a Hammock.

me in the world were. My wife and her youngest daughter were instantly killed, while the eldest was seriously injured. She neither spoke, nor cried; she only raised her arm and thought of me with such an intensity that I felt as if I were close to her, and was like to swoon; I am calmer now. My family cannot have gone to sea today; and it was doubtless a cruel hallucination I experienced."

"And the President resumed his duties, but not without feeling greatly oppressed by the vision. In the evening he received a telegram from Kief, where his family resided, apprising him that Madame Souwazoff and her two daughters had made an excursion on the sea in the steamboat bearing his own name—an elegant vessel entirely white in color—that it had encountered a sudden hurricane; that a flash of lightning had entered the cabin in which the three ladies were sleeping, and had killed the mother and her younger daughter. The elder had survived, but had been stricken dumb. Perhaps it was that last incident that had been made manifest to her father."

"It appears that the young lady who survived was exceedingly fond of her father, and thought of him from the first outbreak of the storm with so much power and intensity as to constrain him to concentrate upon the vessel all his attention and all his psychic force."—*Two Worlds*.

A Premonition of Danger.

C. H. GREEN.

The 3 p. m. train left Janesville, Wis., for St. Louis, in March, 1862, about 4 p. m. As soon as we had started I had a dread of the terrible accident which happened four miles from Chicago in which 12 men were killed and more than 30 severely (some fatally) injured; as we passed along crowds at every station or cross-road shouted us good-bye, waving us adieu. The tears were coursing their way down my face at thoughts of the accident that would befall us; the very first news to reach them would be so heart-rending, so sad.

I was in the fifth car on east side a few seats from the front. At the last station in Wisconsin cars stopped on the west; a soldier passed the window. A lady clinging to him said: "I shall not see you again alive." "No, you will not," came to me. "The first news reaching you will be he is crushed." I was lifted on my feet and started to prevent his getting on the cars, when the thought came to me: "It is useless; you cannot prevent it." I took my seat and did not speak. We had waited all day to start and the men mostly had filled their canteens with strong drink.

Our captain, Ira Justen, came from the rear of the car and picked up all the canteens he found. Stepping out at the front to empty them, drove half a dozen men from the platform and put a guard on to prevent any going out. The guard leaned against the door; the captain came to me, put one hand at my elbow, the other on opposite side of the aisle. We were getting close to the danger point. Tears were in my eyes. He probably noticed them and stopped. Suddenly I was on my feet to jerk the bell-rope; the captain was on his feet with arms stretched across in front of me; he was a powerful man. I tried to dodge him; it was useless. Then a voice said to me: "Jerk the

rope." Then I thought it would not do, as another section of the train was following us. Then came the words, "Grab the back of your seat," which I did with both hands. Instantly the crash came. I was standing watching the captain and guard. The front of the car was smashed in, the guard thrown on his face near the captain. A rail came up beneath the captain's feet, throwing him up several feet. He was standing so firmly that a concussion was made at the base of his brain, of which he died on July first. He did not act right after this, but complained of his head. He sat down opposite me, commanding everyone to keep seated. A very strange thing happened; the lamps on the outside wall of the car all flew to pieces, except the one at the end of my seat, which was not disturbed in the least. Soon some one called for it. Captain told me to hand it out. George Bliss handed it to me; then I passed it out of the window.

About seventy men were lying in snow and water; a few arose, then fell again.

The cause of accident:

The front trucks of first cars lay on the west side of track by the 7th car, letting end of second car down on the track. This car went three times end over end into the field.

Kate Fox in Russia.

B. B. KINGSBURY.

Experiences of M. Aksahow with Mme. Kate Fox-Jencken at St. Petersburg in 1883.

This is the subject of a report in *Annales des Sciences Psychiques*, translated from the Russian by Petro Solovo and with a note added by the translator, in the number for July-August last. The report was made by Aksahow in November, 1899, from notes.

In 1883 the famous Kate Fox, the founder of the spiritistic movement, arrived in St. Petersburg. It is generally objected that mediumistic phenomena can be produced with success with the hands and feet of the medium herself, especially by means of darkness, in which the most important manifestations take place. It was a question then of knowing whether the medium can be put in such conditions as that the authenticity (genuineness) of phenomena might be admitted despite the darkness (in which they occurred).

If, for example, one should sit opposite the medium, holding the legs of the medium, and if, in the darkness, the hands of the medium should be placed upon a luminous plate and covered with the hands of the sitters, might not these conditions be regarded as proving absolutely that neither the hands nor the feet of the medium herself could have had anything to do with what might have taken place about her? Such conditions seemed to be entirely satisfactory, and in spite of the darkness which accompanied them, entirely convincing. They seemed to be so to my relation, Mme. Boutlerow, the widow of the deceased Professor Boutlerow.

Very skeptical by nature, she did not share the convictions of her husband, and when the conversation turned on mediumistic phenomena, she regarded his belief in these phenomena as an overpowering impulse and used to make sport of it. When I proposed to her a series of experiments with Kate Fox in the condi-

tions mentioned above, she consented to it willingly, saying that "if anything happened in such conditions, I will believe."

A series of seances was consequently arranged with Kate Fox in the month of March, 1883, in the apartments of Mme. Boutlerow, and Kate Fox readily consented and did not make the slightest objections to the conditions proposed to her.

In the middle of the room was placed a card table, the feet of which were not connected, which allowed Kate to extend her feet under the table and Mme. Boutlerow to cover them with her own. I set myself down at her side, while Kate was seated in front of us and put her hands on the plate of luminous glass.

The light of the gas was turned down to the lowest point, then the hands of Kate Fox were produced in relief on the luminous plate, and in order that Kate could make no movement whatever of the hands which might be imperceptible to the eye, one of us, most of the time Mme. Boutlerow, covered them with her own. Our seances generally did not last more than an hour. I will not here speak of the raps, the only phenomena which, in these conditions, might have been simulated by the medium by striking the floor with her toes. Having this in view, it was interesting to me to know if these raps belonged to the category of mediumistic phenomena. This is the way I subjected them to a special investigation (made the subject of a note).

Thus then and in the conditions mentioned, I observed at different intervals the following:

A movement of objects without physical contact from the medium or sitters; and this, too, with any object selected and at a distance from the sitters. This movement can be made visible by coating different objects with a luminous substance.

One of the most interesting phenomena was the ringing of a small bell. This, covered with a luminous substance, suddenly left the table, set itself ringing, while flying through the air, and finally fell on the table or the floor.

A music-box over a foot long, set on the floor, seemed to go up of itself playing tunes, having wound itself up by means of a lever, an operation which ordinarily required two hands—at any rate, it would have been impossible for a foot covered with a shoe to have accomplished this feat.

Touchings of the sitters in front of the medium were produced very soon after the seance began. For example, the two shoulders were touched at the same time; a pencil held under the table is taken and placed on the table or on a chair. A bell is taken by the handle and goes ringing in space, under the table or behind the medium. The bell can be seen with a dark outline of a hand holding it by the handle. Sometimes the contour of a hand belonging to no one of the sitters is seen on the luminous plate.

Finally a trace of the hand is made on smoked paper placed on a slate at some distance from the medium, the fingers of whom are sometimes clean and sometimes soiled with soot.

Lights were also observed rising near the medium and falling, the nature of which could not be learned.

A note upon the phenomena of

"raps" was added, and some experiments with Kate Fox made in cabinets.

It was said that the simulation of raps could be made with the toes by certain persons after considerable training, or with some peculiar formation of joints.

Qualification vs. Inspiration

ARTHUR F. MILTON.

It is generally believed that "as a man thinketh so is he."

But is it true in the absolute? Do not some "speak wiser than they know?"

It is undoubtedly true that one's aspirations are consistent with his thoughts, but occasionally we have reasons to believe a man a hypocrite because detected in an act not consistent with his teachings, as court records show.

Because he can discourse on certain moral principles, does not always prove possession.

"Actions speak louder than words." Inspiration is a beautiful gift, but it does not prove the quality of the man under all circumstances.

Spiritualism invites a man to "do as I do," not merely as "I say."

Inspiration may be knowledge, but not qualification. The proof of this assertion may be sought in the fact that inspiration has told of scientific truths not yet possessed by scientists themselves, and revealed by unscientific souls, unqualified to judge or prove their assertions by scientific methods.

Do not such "speak wiser than they know?"

Such a man is not "as he thinketh." But he may be credited for thinking beyond himself—beyond his normal capacity. In like manner, he may have high moral inspirations, and yet unqualified in the art or science of its teachings.

This is but a suggestion for defense against attacks on our cause by those who place more value on hearsay than on the qualification of their informers.

Gleanings from Seattle.

W. J. COLVILLE.

Since leaving San Francisco on Jan. 2 I have had many interesting experiences. Just before I left the beautiful city, where I have reason to know I have hosts of faithful friends, I enjoyed two splendid meetings on New Year's Day at 3 and 8 p. m. in Twentieth Century Club Hall, Flood Building, where I took reluctant leave of my large and influential audiences; on my last day in California, Jan. 2, I went out to San Leandro to visit that truly remarkable thinker and writer, Chas. Dawbarn, who had expressed a particular wish to renew an old acquaintance.

Mr. Dawbarn, who is certainly an interesting and remarkable man, received me cordially, and in the very limited time at my disposal gave me some delightful music and introduced me to his famous pianola, which I found I could instantly manipulate; he also introduced me to his orchard and poultry farm, and then entertained me royally with a most friendly comparison of views on all phases of the great psychic problem in which all wide-awake people are at present intensely interested. I found Mr. Dawbarn most liberal and reasonable at all points, and we soon found that our views com-

pletely crowded in many important directions.

After an excellent lunch at Mr. Dawbarn's hospitable table, perfectly served by his highly efficient housekeeper, I had to hastily return to San Francisco for a few hours to attend to last duties, and then took the 7 p. m. ferry-boat to connect with through train to Portland.

Arriving at that city early on Saturday morning, Jan. 4, I was accosted on the street by an old friend associated with Mrs. Mallory's excellent paper, the *World's Advance Thought*, which I am glad to find is in a flourishing condition. I was importuned to lecture in Portland, but compelled to refuse as I was forced to proceed immediately to Seattle, where my 15 days' engagement commenced Sunday, Jan. 5.

After the delightful weather which had accompanied my Christmas sojourn in San Francisco, where the sun shone continuously, I was most unfavorably impressed with the dismal appearance of Seattle, but though rain descended in torrents and the streets were rivers of mud, the large Pythian Hall, a magnificent audience room on 14th Ave. near Pike St. (in the very center of the city) was filled to repletion both afternoon and evening.

On the following day, Jan. 6, the weather cleared a little, but it was still far from inviting, but I opened my classes in Mental Science at 1118 Third Ave., with 50 students, at 2:30 p. m., and was greeted with a full house at my lecture at 8 p. m.

Day by day the audience has grown, until the halls have become far too small to comfortably seat the people, and as we occasionally get a bright day, which calls out everybody, there have been three or four occasions when people have been turned away in consequence of the crowds attending. I am urged to remain, but I am absolutely compelled to go East immediately, so with Sunday, Jan. 19, I bid farewell to the Pacific Coast and sweep through from the State of Washington to the city of Washington, where I hope to spend one busy week and then go to Philadelphia and New York, prior to embarking on "Nordentscher" steamer for England.

Seattle is a wide-awake city and full of liberal thought. The Unitarian Church is particularly strong and its present minister, Rev. W. C. Simonds, is one of the finest orators to whom I have ever listened. There are many other centers of advancing thought, all well sustained and in direct connection with the advocacy of Spiritualism.

The work of the highly-gifted, youthful inspirational speaker and psychometer, Chas. J. Anderson, deserves especial mention. This young gentleman, though barely 21, is an ornament to any platform and is in every sense a credit to the noble cause he earnestly and eloquently upholds.

Theosophists, Mental Scientists and Free Religionists are all strong in Seattle, which is a most unconventional and non-conservative place.

Mr. Oyston's book-stand is well patronized and all over the city liberal literature is freely circulated. Though I do not greatly admire the town, I highly respect its intelligent, broad-minded population, and I can sincerely state that in all my world-wide journeyings I have rarely, if ever, met more interested audiences or found

a reading public more eagerly hungry for the latest treatises on spiritual and reformatory topics.

Jan. 17, 1902.

Spiritualist College.

MOSES HULL.

Through the generosity of the octogenarian, Morris Pratt, of Whitewater, Wis., we have a college building, one of which we are not ashamed. Now, without the means to open our school the building is a "white elephant" on our hands. This building was given to us on the conditions that we use it for educational purposes along Spiritualistic lines, and that we raise \$10,000 as an endowment fund.

After the matter was properly laid before Mr. Pratt he readily saw that we could not raise that fund and maintain a school at the same time; so he permitted us to go on and raise the fund, and use such portion of it as is necessary to run the school, and apply any surplusage as we may have, to the endowment fund. On all of this Mr. Pratt may, when he sees that we are working earnestly, be depended upon to do his share. He does not design to be arbitrary; he only wishes to see that we earnestly co-operate with him.

Now we want and must have money. We have determined to try to open the college as an academy next September, and to run it as such until we get the means to open a first-class college where men and women can graduate in the various branches which go to make up what is called a "first-class education." Our intention is to open this Fall, prepared to teach anything from the alphabet to oratory, philology, logic, rhetoric, psychic culture, homiletics, and anything else to fit one for the work we, as Spiritualists, are called to do. This takes money. Will you help us?

If every Spiritualist would contribute even as much as \$1.00, we would be able to open our academy next September, and have a large sum left to deposit on the endowment fund. Will you do it? Five dollars makes you a member of the Morris Pratt corporation for one year; after that, \$1.00 per year keeps you a member in good standing, with the privilege of attending its annual meetings and taking part in its deliberations.

J. C. Bump, of Milwaukee, one of our trustees, and our treasurer, who has already contributed to our school, proposes to be one of a company of anywhere from one to 1,000 persons, who will pledge himself to annually contribute \$25 until the school is on a paying basis. I will do the same, and more. Others will join us in this work. Will those who read this appeal do the same?

There are many who would be better off here and hereafter if they would make an annual donation of \$100 to \$500 to this school. Every society in the United States should take at least one collection to aid this school. Every speaker should hold at least one meeting and every medium one seance and devote the total proceeds to this work.

No work that Spiritualism has ever attempted is more worthy or more important than this.

As president of the Morris Pratt Institute, I plead with Spiritualists everywhere to make some sacrifices for this, the only school of

the kind ever attempted among Spiritualists. Who will volunteer to keep one worthy young man or woman in this school? The tuition will cost only \$50 per term of 36 weeks. Board will not cost over \$126 for the same length of time, thus making the total cost, aside from railroad expenses, not to exceed \$176 per year. Two years will graduate one for this week. The expense of board can be reduced by two or three students uniting and renting a room and boarding themselves.

I am now, as president, devoting all my spare time to this work, paying my own postage and working without salary. In addition, I will be one who, besides all I have promised, will keep one student in the school at my own expense. This I will cheerfully do as long as my earthly faculties hold out, and I can find the means to pay the expenses.

If friends of this institution are willing to sacrifice something in this direction, and have not the means just now to do so, let them send in their pledges, to be paid any time during the present year. We wish to know at the earliest possible moment what can be done. We want to begin to advertise and solicit students.

Send your pledges and offerings to me at 72 York St., Buffalo, N. Y., or to our secretary, Mrs. Clara L. Stewart, at Whitewater, Wis. or to our treasurer, John C. Bump, 220 Mason St., Milwaukee, Wis. You will get a receipt for your money in a few days after you have sent it.

Now, if ever Spiritualism needs to be saved from itself, that can be done only by self-sacrificing work along educational lines. Please do not wait; let us hear from all who are interested in this work.

Mediums Arrested.

MRS. GILLILAND-HOWE.

On Jan. 7, 8 and 9, Spiritualists of Los Angeles filled the courtroom on First St. to hear the court's decision in regard to Mr. and Mrs. Chesbro's case; they being arrested on Nov. 21 for practicing mediumship as a business without paying the city of Los Angeles a license of \$10 a month for said privilege. The defendants claim that as they are ordained ministers of the gospel of Spiritualism under a State charter, that they have a right to accept a fee, as any other minister of any gospel would—being without a regular salary. After calling in nearly 200 men and waiting two days to get a jury—after testimony of two witnesses to the fact of paying for a sitting each, W. C. Bowman, K. D. Wise, George Gegerish and Mr. and Mrs. Chesbro were called for the defense; but all questions asked by counsel were ruled out. Being out nearly two hours, the jury returned a verdict of guilty—of violating a city ordinance. They were each fined \$30. They will carry an appeal to the Superior Court that said city law is unconstitutional, as it interferes with religious liberty.

Let all Spiritualists at this time rally together and send financial aid as well as loving thoughts to these two representatives of our Cause, which is now on trial (not they alone), for whatever action is taken will be for our rights as a body and not for the persons representing us.

One other case will come up soon unless deferred until a decision is

rendered in this case.

Let each society in California send in a collection as a body, and if each Spiritualist will only give 10 cents, we can readily raise the \$225 necessary to carry it through the next court.

Mr. Howe and myself are deeply interested in this fight for religious liberty in Los Angeles. We came here strangers last August, but have been at work here and there among the Spiritualists ever since. While not knowing any of those under arrest until afterwards, we felt it our duty to work for our Cause.

There has been no concerted action as yet taken in regard to funds, but there will be. All the spiritual mediums are bound to fight the law here, and, as you know, we were successful in raising funds to pay the case in a lower court, and will do all we can in the raising of funds for the next. But it is so large a sum we feel as if all the societies of California and all interested ought to be willing to assist, as whatever decision is arrived at will effect the whole State, and if we cannot get recognition in the Superior Court we mean to carry it still higher. We will send names of committees as soon as we can get a definite plan arranged, and until then perhaps it would be better to wait for funds unless donated. Mrs. Chesbro will send receipts for all sent to her, and I will do the same.

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SAN FRANCISCO, JANUARY 25, 1902

The Middle of this century, if it could be seen to-day, would astonish us all. It is wise, perhaps, that the future is hidden from our view, for we should be bewildered at its wonders, which are now to us a hidden mystery.

An exchange, when contemplating the next hundred years, remarks as follows:

"To compress it into a word or pack it into a sentence, we are still in its gigantic shadow and cannot see it well—it looms too steeply above us."

We cannot contemplate it—we can only imagine. That is all.

Capt. Geo. W. Walrond of Denver, Colo., is still confined to his bed with mental and nervous prostration, but hopes to be on the road to recovery in another week. We are requested to ask his hundreds of customers who have sent him orders to have patience, as all orders and correspondence will be promptly attended to on his recovery.

Pure Life is a unit. On the down grade, life tends to separate more and more; on the up grade it tends to unify until it becomes One. Life, like light, is a unit at the center, and diffuses in separate rays at the circumference.—*Sel.*

Spiritualism should be the daily inspiration of the lives of all who embrace it. It reveals soul relationships, makes known the precious truth of spirit return, proves that the grave has been conquered, and death robbed of its sting. It is the angels' gift of love and sunshine to the people of earth, and should be man's message of love and sunshine to all who dwell in forms of clay.

A Mental Earthquake.

Prof. G. G. Hubbell, a well-known scientist, lately delivered a lecture under the auspices of the Ohio Liberal Society, in which he very eloquently remarked as follows:

We are living in an age in which the discoveries of science, following each other in bewildering succession, have revolutionized our old ideas of things. Religious creeds are being remodeled, philosophical systems reconstructed, and even the accepted facts of science are not exempt from this iconoclastic tendency. The developments in electrical science, wireless telegraphy, the X-ray and liquid air are but temporary landmarks on the road of scientific discovery, the end of which can not be foreseen. The lesson to be learned from this is the rashness of attempting to assign limits to the possibilities of nature, the folly of attempting to gage the universe by our limited horizon.

Prof. Hubbell seems to grasp the situation very readily. The present condition of scientific and religious thought may be truthfully said to be one which has experienced a mental earthquake. The old theories, forms, ceremonies, sciences and religious dogmas find themselves in a condition very similar to that of the physical status after an enormous earthquake—everything in confusion, and appear in torn and shattered fragments, and many, with be-moaning faces, bewail their dethroned idols and antiquated revered ideas.

All the old forms of civil governments, all the old theories of the churches, all the established facts (?) of science, all the time-honored ceremonies of Church and State, and all the dictates of horary philosophy of ancient society, are doomed and must soon entirely disappear.

The present looks to the past for history, lessons of experience and facts on which to build newer philosophy and forms of society. It looks to the future only to discover great possibilities and astounding realities that will soon make their appearance and rebuild and reorganize out of the ruins of the past, and present that which will be a monument worthy of the 20th century—a temple of humanity, with a religious ceremonial full of hope and glorious promise, but lacking the fear and terror of the past ages.

To this monument of the 20th century progress and achievement, we say, as did the immortal Webster at the inception of the monument at Bunker Hill: "Let it rise, let it rise, until its towers pierce the skies. Let the first rays of the morning sun play among its towers and its last departing rays gild its summit." And we would add: May our offspring for many generations occupy its domes and palaces and may its corridors ring with the songs of liberty, and the brotherhood of man, while the 20th century philosophy is pro-

claimed to the world, and may peace and good-will everywhere abound.

California Mediums Arrested

Los Angeles mediums are again in trouble. The city authorities have arrested Dr. and Mrs. Geo. E. Chestro for practicing mediumship without first obtaining a license from the city for which they would have to pay \$5.00 per month each.

These mediums hold Certificates of Ordination from the State Association, and are to all intents and purposes ministers of the gospel of Spiritualism. They are public teachers and exponents of its truths, and should no more be required to pay a city license for the practice of their heavenly gifts than should the priests and ministers of other churches be required to obtain licenses in order to conduct their public or private services.

The legality of this question may just as well be tested now as later, and we hope that the matter will be carried to the highest courts in America if necessary, in order to wring from the opposition that justice under the constitution of the United States which is by right the inheritance of every American citizen.

The talk about commercial mediumship is all nonsense. The medium whose powers are delegated from the spirit world, whose endorsements are conveyed by the hands of angels, have just as much right to receive pay for their services in order that they may be enabled to live in this physical world, as priests and ministers of other denominations, who are supported, sometimes in luxury, by the money charged for ceremonials of the church, and if they are compelled to obtain a license in order to practice their powers, then let the priests and ministers be taxed in order that justice, exact and impartial, may be done to all.

We ask no favors; we require no exemptions; all we want is that which is just and right and applicable to all alike, and this we demand as our inalienable right.

In other columns will be found letters concerning this trouble in the City of the Angels and a call for contributions, so as to be able to carry the matter to a higher court. We trust that such contributions will be liberal and promptly sent to Dr. Geo. E. Chesbro, 444 1/2 So. Spring St., Los Angeles, Cal.

Minister's Attack on Bible.

Another "heretic" has openly attacked the bible and Methodism, and, like many other professors who have given time and attention to the study of the subject, Prof. Pearson of the Northwestern University, a Methodist institution at Evanston, near Chicago, criticizes very sharply many of the cardinal doctrines of the church.

The Record-Herald of Chicago

last Sunday contained the following item concerning this matter:

Prof. Chas. W. Pearson of the chair of English literature in the Northwestern University, which is conducted under Methodist auspices, has thrown a bomb into the ranks of Methodism in Evanston, the seat of the university, by giving out for publication a statement of his belief that biblical infallibility is a superstitious and hurtful tradition, and that the biblical stories of Christ's bringing the dead to life, of his walking on the water and of feeding the multitude with loaves and fishes, are mere poetic fancies, incredible and untrue.

Prof. Pearson declares that the policy of the Methodist church is one of inactivity, obstruction and Jesuitical silence on the views in which the leaders and scholars of the church have gradually come to believe, but which are not held by the body of the church. He says that much of the present teaching is evasive and most of the Sunday-school teaching is almost farcical and entirely inadequate.

Men who think sufficiently deep to be competent to canvas testimony given in support of these fables are placing themselves upon record nearly every day, and in one way or another argue that the dogmas heretofore held as sacred and deemed to be the very foundation of the religious system, are, in the language of the bible, only "cunningly-devised fables" made for the very purpose of creating slavish fear in man and thus enthrall the race.

These men, like Thos. Paine and others of the past centuries, for the sake of truth and liberty, threw away their means of living and exposed their character to infamy; but the truth must be told, and as fast as the minds of men are open to receive such truths, they will be given, and the whole foundation of the fabric will be swept away and church dogmas and creeds will be annihilated.

Mr. F. N. Blackman, after reading the statement from the *Times-Herald*, makes the following pertinent comments:

Prof. Pearson, like Prof. Swing and others, will have to be crucified to save the waning power of the churches; but each one so sacrificed will be like the sowing of the teeth of the dragon by Cadmus, but, unlike those renowned warriors, they will not fall upon each other, but will destroy the churches that were responsible for their springing to life. Let the good work go on. One by one the roses fall.

Ministerial Insincerity.

Since the foregoing article was written, the following item appeared in the *San Francisco Chronicle* of last Monday, when the Rev. R. Whitaker, president of the Christian Comrades, preached a sermon on Sunday on "Shall we be Honest with the Bible?" and commented upon the statements made by Prof. Chas. Pearson in the following language:

When Professor Pearson describes the policy of the Methodist church with reference to the new

biblical learning as one of obstruction, inactivity and Jesuitical silence, he describes with remarkable accuracy the general policy of the orthodox churches. I have talked with ministers here in California who stand high in the councils of orthodoxy, and who admit that they cannot say frankly from the pulpit what they believe to be the truth about the bible. Some of them have made admissions to me which they knew would cost them their pulpits if made public. In many cases ministers who are evolutionists and who believe in the composite character of the Scriptures, are so fearful of disturbing the beliefs of the uneducated, or so much afraid of the attacks of the ultra conservatives, that they pose as apologists of the old instead of being pioneers of the new.

A great deal of the stuff taught in the Sunday-schools of California is the veriest twaddle. Even the bible study carried on in the universities by the Young Men's and Young Women's Christian Associations is, to a large extent, baby talk. One reason that such bible study does not command the attention of more of our educated young men and young women is that it is so timid, not to say stupid. Our Protestant churches talk about the Roman Catholics refusing the bible to the laity, and are guilty themselves of the very thing they charge upon others. Most of the churches are afraid to have the common people get hold of the real bible. Common sense is at a discount in teaching the bible, and even honesty is below par.

From conversations which we have had with ministers of different denominations during the past quarter of a century, we believe that the statement made above is correct.

Having been requested several times to go and hear a Methodist minister preach, who was a personal friend of ours, we concluded to go on a particular Sunday morning.

His sermon was on the "Resurrection of the Physical Body" and was nothing but the veriest twaddle throughout. Upon meeting him on the following day we asked him how he could have preached such a sermon when in our conversation some weeks previous he admitted that he did not believe a word of it.

He said: "Well, Bro. Newman, you know that we must occasionally try to satisfy some of the old fogies in our church and preach what we personally have progressed from in order to keep peace with those who will not learn anything beyond the old dogmas." We asked him if such a course was an honest one, and without making a reply he happened to think of some business that he had to attend to immediately, and we parted and since then have never met.

We think that it would not be out of the way to state that at least one-half of the pulpits of the present day do not preach their honest sentiments. They know that science and investigation have knocked the underpinning out of the dogmas of the churches, and, were it not for their physical needs

and that of their families they would not support the fables of the church any longer.

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TO THE EDITOR:

A fine, large picture has been generously donated to the N. S. A. headquarters. It is a pastel portrait of the three Fox sisters, taken from spirit-life in the presence of the well-known mediums, Mrs. Paul of Chicago and Miss Gaule of New York, and the generous donor of the picture, who does not wish to be publicly known. The canvas for the portrait was selected and placed in position by this gentleman, and carefully watched by him until the portraits were finished, which only took about 30 minutes, to which he attests before a notary. The picture as a wonderful work of spirit-power is beyond question, and as such is worthy a place in the National headquarters. The gentleman who has presented it to this association is of unimpeachable integrity and a staunch Spiritualist, who is frequently doing good works unknown to the world at large.

The N. S. A. does not now have any contributing membership, and there is no individual membership attached to this association—contributing membership was revoked at the last convention, as it seemed best for all concerned, to avoid confusion, though we are happy to receive donations from anyone who desires to aid the N. S. A. in its good work.

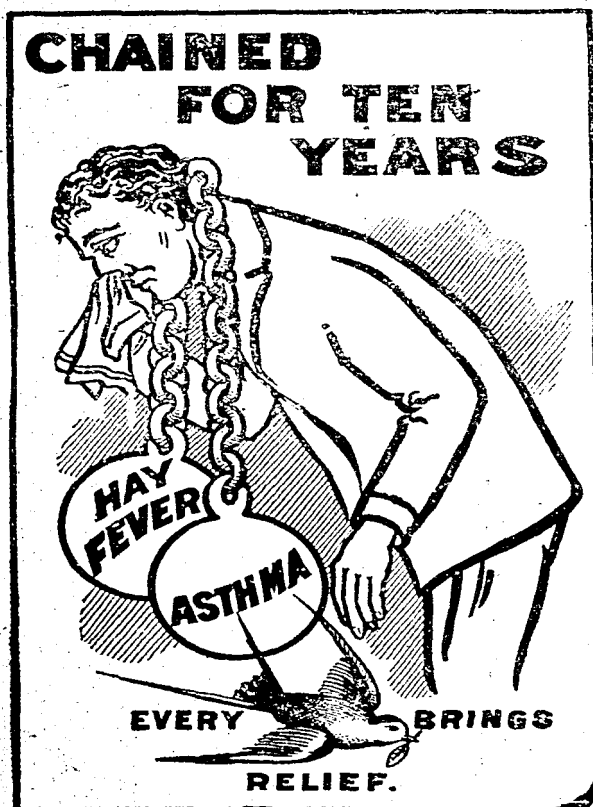
The building recently secured for a Mediums' Home by the N. S. A. has no mortgage or incumbrance upon it, but it will cost hundreds of dollars to add to its capacity; we need the aid of all who desire to see our poor and worthy mediums suitably cared for in a comfortable home, and we trust that every benevolent soul who reads these lines will send what can be spared to forward this good work. All funds will be gladly received and acknowledged by the undersigned.

In relation to the National Lyceum, all charters from the same, for local lyceums, must come to this office, as the management of the National Lyceum is now under the auspices of the N. S. A. We trust the Lyceum work will receive the hearty good-will and support of all earnest and true Spiritualists who wish to see the young people grow in the light of spiritual truth. M. T. LONGLEY.

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SUNSET MUSINGS.

The day is dying in the West,
The Heavens tell the story,
The sun at rest on ocean's breast,
Tinges with crimson glory
The loving clouds that bend above
Her billowy wind-kissed grave;
With falling night she sinks from sight
Beneath a crested wave.
Ah, yes! the beautiful day is dead,
And as the light grows dim,
Mid deepening gloom, with solemn boom,
Like mournful funeral hymn—
The rolling waves, with rhythmic chant,
Her glorious requiem sing,
And stately night in dark robes dight
Descends with outstretched wings,
To clasp within her close embrace
The mountains and the sea,
The wooded vales, the daisied dales,
The forests and the lea;
And as in silence, low I bend,
Pondering o'er what life meaneth,
Nature's low voice bids me rejoice,
For lo! a faint light gleameth
Upon my weary, sin-sick soul,
As whispering breezes sing
To the soul's ear, in tones so clear,
The thoughts the angels bring:
"All life is one, O child of earth,
In flower and shrub and tree,
Gleaming afar in yon bright star,
The same in you and me.
"In varying grades of consciousness
The same life dwells in all;
Unfolded more, the souls who soar—
But none is great nor small,
As viewed by one who stands upon
The sun-crowned mountain height;
From out the mire, the frost, the fire,
At last we dwell in light."
The key-note now in life I've found—
"Unfoldment!" Loudly ring it,
In psalm grand, on every hand
I hear all Nature sing it.
LIZZIE DUCKER LYNES.
Arroyo Grande, Cal.

Persecution in Los Angeles.

WILLIAM LOVEGROVE.

The cause of Spiritualism in Los Angeles is experiencing what may rightfully be termed a serious "shaking up," and there is great perturbation on every hand in consequence, especially among the mediums who do business for revenue. It is noticeable that the agitation of feeling and action is not nearly so acute with the bona fide mediums, and there are, truthfully, many such here.

The City Council some time ago passed a municipal law requiring mediums to pay a license fee of \$5.00 per month for the privilege of conducting business. It appears now that not many mediums have availed themselves of this opportunity, and so the police authorities a few weeks ago pounced upon Dr. and Mrs. Chesbro, the noted physics, for violation of the law, and hauled them before Judge Morgan, who adjourned the trial of the case until last week. When it was called and a jury empanelled, there being no less than from 150 to 200 talismen, from whom was selected the jury of 12.

Mrs. Howe, a prominent Spiritualist worker, in referring to the trial and some of the incidents connected therewith, before the Truth-Seekers' Society last Sunday morning, stated, very much to the surprise of many of her hearers, that Mr. Cummings, of Los Angeles, who was thought to be the only Spiritualist on the jury, actually found that the majority of the jury knew more or less of Spiritualism and were "favorably disposed" to it! Still the defendants were convicted, and it is currently reported that the jury were unanimous in their finding.

The verdict was a surprise to many Spiritualists, because it was believed that "ordained mediums" of the Gospel of Spiritualism were, by virtue of the possession of such ordination, and accompanying papers, exempt from paying a license fee. The prosecuting attorney, the

Judge and the Spiritualists on the jury were evidently not of that opinion, however, for all these parties conjoined in finding Dr. and Mrs. Chesbro guilty, and that in a very summary manner, too, for the jury were out not more than about 50 minutes! The Chesbros were fined \$30.00 apiece, and, as was understood would be the case, notice of appeal was given.

A prominent Spiritualist of Los Angeles, who also studied law before becoming a medium, stated in a public hall last Sunday that the underlying question in this matter—a question which actuated the conduct of the prosecuting attorney and action and decision of the presiding Judge was simply this: Is the license fee of Los Angeles constitutional, when appealed to ordained mediums?

The court-room was crowded during the trial, and it is safe to say that there has never been a more numerous-attended seance held in the City of the Angels. If the appeal is heard before the majority of us reach the "higher courts above," it will be a wonder.

The trial of the Chesbros, and its results, received considerable comment last Sunday in the various halls. The most notable was the discussion at the Truth-Seekers' Society, in which Mr. and Mrs. Howe, Mr. Stowe, Mr. Gregorich and others took part.

I have been informed that by the demise here of a gentleman who has been for many years a Spiritualist, the local Harmonial Society, of which he was a member, has been left a handsome bequest in cash, and the National Association has also been liberally remembered. His body was cremated, as he desired, and the funeral was one to be remembered. Mrs. Von Freitag officiated.

Los Angeles is literally crowded with Spiritualists at this time. They seem to have gathered here from "the four winds of heaven," judging from their numbers and the different nationalities represented. Perhaps, though, they come here to have a foretaste of heaven in the City of the Angels before being translated to the "Summerland."

We have lately been visited by a fraud of the first water—one of the "slickest," most persuasive fellows it has ever been my misfortune to meet. Whether he is a mediumistic fraud or not, I do not know; but as a personal fraud he is about the rankest of the rank; and I write this to place honest people on their guard. He gives the name of Watson, and claims he came from Chicago and Detroit.

He has been in Los Angeles about four weeks, and during that time he has worked the cleverest confidence games I have ever witnessed. He claims to be endorsed by the PHILOSOPHICAL JOURNAL and the Progressive Thinker. The police are looking for him now. He comes to you with the most moving appeals for a loan to get his luggage from the depot; his remittances have not arrived from Chicago. He coaxes money on false pretenses, and then vanishes, and keeps out of the way while he "works" others. He is the most artful and dangerous fellow to meet. He will swindle anyone, sure, if they listen to him a moment. Beware of him. Pass him around until he reforms.

Los Angeles, Jan. 14, 1902.

[We do not know Watson, and never endorse anyone we are not well acquainted with.—ED.]

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Local News Summary.

Folsom 3044.—This is the new number of our Telephone. Hereafter please use it when desiring to communicate with the office of the PHILOSOPHICAL JOURNAL or Occult Book Store.

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. O. H. WADSWORTH.

Mission Lyceum meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month. W. T. JONES.

LADIES' AID SOCIETY.—Headquarters at 305 Larkin St., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

Society of Progressive Spiritualists

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. MRS. R. S. LILLIE, of Boston, is engaged for the present season.

Mrs. Eberhardt, at 3250 22d St., San Francisco, last Sunday gave psychometric and spirit messages to a delighted audience.

Mrs. C. J. Meyer, whose powers of mediumship take the form of reading sealed letters and flowers, was greeted last Sunday evening with an appreciative audience at 335 McAllister St., San Francisco, Cal.

Mr. Norton, President, Mr. W. T. Jones, Secretary, and Mr. B. F. Small, Treasurer, of the California State Association, are all indisposed and unable to attend to business. We hope soon to report their convalescence.

Dr. N. F. Raylin has purchased a home in Dimond and his address in future will be Champion and Palmetto Sts., Dimond, Alameda Co., Cal.

"Duality" was the subject of an excellent lecture by Henry Harrison Brown at Odd Fellows' Bldg. last Sunday evening. There was a good audience present and all appreciated the brilliant effort made by the lecturer.

Mrs. R. S. Lillie occupied the platform of the Society of Progressive Spiritualists last Sunday evening as usual at 305 Larkin St., San Francisco, and gave one of her most brilliant discourses on the "Fatherhood of God and the Brotherhood of Man." She made some telling points on the lack of brotherhood, as exhibited by the action of men at the present time, and claimed that when the matter should be properly understood and the laws of humanity obeyed, that fraternity, equality and justice would rule the world. She closed with an impromptu poem of rare merit and inspiration.

The Sunflower League, in lieu of the fancy dress party which was contemplated for January, will hold a Valentine party on Feb. 14, and the success of the affair can well be assured. By excellent choice the president, J. Shaw Gillespie, has made in selecting for that committee those whose untiring energy and persistent efforts have made all their undertakings so successful in the past. The committee consists of Mrs. J. Shaw Gillespie, chairman, and ably assisted by Mrs. Geo. Shriner, Mrs. J. J. Whitney, Mrs. Carrie Wermouth, Mrs. C. L. Ford, Mrs. Jennie Robinson, Mrs. Cora Renni, Mr. Fred Manchester, Mr. J. Shaw Gillespie, Mr. W. D. Scott, Mr. Johnson. All are invited to attend the feast of the Valentine. ERNEST K. HEAD, Sec.

Mrs. Young demonstrated to a full house that the present physical life is not the end of man, by giving messages from the denizens of the spirit world to those remaining in the flesh, which were readily recognized by her audience at 605 McAllister St., San Francisco. Mrs. Sarah Seal preceded these messages with an inspired lecture on the "Philosophy of Spiritualism." Profs. Young and Bothwell-Brown conducted the music.

A Goose Dinner was given in honor of W. J. Colville and many other distinguished guests by Mr. and Mrs. H. Gifford, at their residence, 16 Denny Way, Seattle, Jan. 15, followed by an interesting program of music, recitations and original poetry, successfully carried out by Mrs. Gifford and family, C. G. Oyston, C. T. Anderson and W. J. Colville. The party dispersed at midnight.

Mr. and Mrs. Gilman have fitted up rooms at 857 Clay St., Oakland, Cal., which will be used as a School of Psychology in which they will teach the "Science of the Soul." Dr. N. F. Raylin will lecture every Sunday evening and will also give some demonstrations until further notice.

Mr. William Emmette Coleman has been the recipient, for many years, of a large number of Christmas presents. At Christmas, 1899, he received 56; in 1900 he got 62; and this last Christmas the number ran up to 80. Those received this year were on view at his residence, the Elsmere, 418 Sutter St., on last Sunday, Jan. 19, and, by invitation, a large number of his friends, including many Spiritualists, called to see them. The collection included many lovely, striking and unique articles, and presented a beautiful sight when all spread out in one group.

The Wednesday Evening Meeting of the Oakland Spiritual Society at Unity Hall, 856 1/2 Isabella St., was interesting—a large audience being present.

Mrs. Rebecca Stewart opened with an invocation. Mrs. Palmbaum read a beautiful poem; Mrs. Sophia Seip addressed the society on the life and works of our beloved and departed president, Alfred Criddle; Dr. Sol. Palmbaum became entranced and gave tests; Mrs. Stewart then spoke under inspiration; Mr. Preston made some very touching remarks concerning Alfred Criddle: "For none knew Mr. Criddle but to honor and reverence him," he said. Mrs. Stewart closed the meeting.

DR. A. L. ASTOR, Sec.

The Sunflower League, at its December meeting, passed resolution that in future the business meetings would be followed by social events and under the centering energy of the committee, consisting of Mrs. Shriner as chairman, and ably assisted by Mrs. Lillie and Dr. Barker.

A very successful and much enjoyed evening, attended by forty couples, was spent at progressive whist, after which light refreshments were served by the committee. The assemblage adjourned with a kindred feeling of good fellowship towards all humanity.

Telephone.—If you are near the JOURNAL office and want to telephone to any one, call at the JOURNAL office, where you will find a telephone at your disposal. If you want to give us any news item, call up Folsom 3044.

Oakland.—Mrs. Anna L. Gillespie lectured for the Union Society at Fraternal Hall, Sunday afternoon, Jan. 19, before a very large and well pleased audience. The Gillespie family rendered sweet music.

At 7:30 p.m., after an invocation by Mrs. Rebecca Stewart, Mrs. Cowell gave a large number of clear-cut and well-defined messages. The hall was crowded to the doors. Mrs. Stewart closed the meeting.

Sunday, Jan. 26, at 8 p.m., Mrs. Gillespie will lecture and answer written questions, closing a very successful two-months' engagement. Mrs. Cowell will give messages in the evening. Prof. Cole will give a number of solos on the violin.

Sunday, Feb. 2, at 8 p.m., memorial services will be held in honor of those who have recently passed to the higher life. Extra music will be rendered. T. E.

Mrs. Scott-Briggs, of Los Angeles, is a duly accredited agent for the PHILOSOPHICAL JOURNAL, and we hope she may take many subscriptions in and around Los Angeles.

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